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Problems of Religious Work
in
Indian Villages and Cities
(A Survey of Families)

The Calcutta Area Survey
of the
Methodist Episcopal Church
1930

Survey Director : Burritt C. Harrington

Editorial Secretary : Walter B. Foley

Calcutta, 1931.

MAP OF INDIA & BURMA

Showing Calcutta Area of the
Methodist Episcopal Church

LUCKNOW △ BARRACH △ DARJEELING ☆
CANNUPORE △ GONDA △ TIRHOOT △
ORAI △ HAE BARELI △ BALLIA △
BUXAR △ ARRAN △
+ BHABUA
GONON ☆
OJUBBULPORE
ONARSINGPUR
OMHANDWA
OBALAGHAT
ORAIPUR
OJAGOLPUR

PAKUR ☆
BIRBHUM ☆
SANSOL ☆
CALCUTTA ☆
ENGLISH
HINDUSTANI
BENGALI

KALAW ◇

Districts of the
Calcutta Area of the
Methodist Episcopal Church
in

BURMESE
CHINESE
ENGLISH
INDIAN
PEGU
RANGOON

☆ BENGAL CONFERENCE
◇ BURMA CONFERENCE
○ CENTRAL PROVINCES CONFERENCE
△ LUCKNOW CONFERENCE
+ BHABUA MISSION

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FOREWORD

In this age when people are desirous to have facts more than fiction, practice more than theory and deeds more than words, we need men and women with vision, faith and action. A man of vision, not a visionary, looks far ahead. His faith enables him to see great things accomplished and, because faith is vision plus valour, he undertakes and accomplishes those great things. In the production of this invaluable Survey of the erstwhile Calcutta Area vision, faith and action have been fully exercised.

It is to Bishop Frederick B. Fisher's vision that this work owes its inspiration and origin. The amazing amount of most useful information contained in these pages reflects much credit on the successful labors of Prof. B. C. Harrington and the Rev. W. B. Foley, and those associated with them in this "labor of love". Only a keen sense of responsibility and zeal for the Master's Kingdom can prompt one to undertake and complete so great a task. The Survey had an educational aim and it has more than accomplished its purpose.

The task has, by no means, been an easy one, but through the co-operation of the Indian District Superintendents and American missionaries such an extensive study has been possible, despite meagre funds at the disposal of the authors and their co-laborers. Lucknow Christian College, Lucknow, on whose staff Prof. Harrington was until the latter part of 1930, set him free for seven months, and Forman Christian College, Lahore, on whose staff he now is as a representative of the Methodist Episcopal Church, gave him only part-time work for four months in order to enable him to complete the undertaking. The contribution of these two sister Institutions has, therefore, been very significant. Mrs. Harrington has, as usual, been a considerable help and inspiration to her husband in this work. Mr. Foley's close association with the activities of the Area covered in the Survey has enabled him to make this contribution just as he is leaving India on furlough to America. These instances are mentioned to show how much has been accomplished through the help, guidance and co-operation of those associated together in this work.

A careful study of this Survey will reveal some important facts. To mention just a few : (1) A large number of adherents are still in the list of "Preparatory Members", although they were baptized more than ten years ago. By adequate care and instruction they could become parents to a generation of loyal Christian laymen. (2) The amount given to pastoral support by laymen in rural sections is surprisingly small. The question arises as to whether or not there should be a minimum subscription for membership and pastoral services. (3) The backwardness of our rural Christians in education; should not the laymen of the Urban Churches be encouraged to lift part of the rural burden? (4) Should the old plans be modified and new plans adopted in the interest of suitable and efficient Church building? And so on. The study of these and other facts in these pages, especially the summaries of the educational, economic and religious condition of the families reached, makes the Survey most fascinating. The value of the facts and of the figures in the Rural Tables to the workers and laymen of our Church is incalculable. This book should be in the hands of all of our workers both now and for further study of their fields of work, for, in my opinion, it will lay a foundation in each District for a policy of systematic study. The Tables will give some eye-opening facts regarding our work and will doubtless, be a challenge to all, especially to our friends in the "Older Church" in America.

I particularly welcome this Survey because two of the Conferences surveyed are in my present Episcopal Area. The information regarding these Conferences will be of immense value and help to me.

Prof. Harrington and Mr. Foley have rendered a piece of service to the Church which is beyond estimate and can never be fully rewarded. Its effect will last through the years.

I sincerely hope this Survey will have a wide circulation both in India and in America. The authors are to be congratulated on the splendid success they have had in meeting a felt need in the Church. May this inspire others to prepare similar surveys of our work in the Delhi and Bombay Areas as well.

I consider it a privilege to pay this well-merited tribute to the authors who have been close personal friends of mine for over a decade and whom I have always known to be "not slothful in business; fervent in spirit; serving the Lord".

*J. R. Chitambar,
Bishop of the Jubbulpore Area,
Methodist Episcopal Church.*

*Jubbulpore, C.P.,
July, 1931.*

THE CALCUTTA AREA COUNCIL

The Calcutta Area Council that authorized the Survey, the results of which are presented herewith, was an advisory body of laymen and ministers elected by the Annual Conferences to correlate the aims and activities of the various interests involved. Geographically the Conferences are located in Bengal, Bihar, Burma, the Central Provinces, and the United Provinces. Bishop F. B. Fisher served as Chairman of the Council at the first meetings on February 12-14, 1930.

At these sessions the following were elected, to assist in the general activities of the Area: W. B. Foley, Area Secretary; B. C. Harrington, Director of the Survey; N. Joardar, Literary Research; Miss Pearl Madden, Treasurer; S. C. Mukerji, Advisor in Lay Activities.

An Executive Committee was elected with the following as members: The Resident Bishop, Chairman, V. M. Ilahibaksh, N. Joardar, Miss Pearl Madden, D. H. Manley, J. A. Wise, W. B. Foley.

The membership of the Area Council was as follows:—

Bengal Conference—

B. K. Banerji; K. R. Das; H. E. Dewey; V. M. Ilahibaksh; N. Joardar; E. S. Johnson; J. Lyon; Miss Pearl Madden; D. H. Manley; B. B. Naskar; Miss Mildred Pierce; N. G. Sircar; Mrs. W. H. Soule; W. H. Soule; H. M. Swan; F. G. Williams; J. A. Wise.

Burma Conference—

W. W. Bell; H. J. Harwood; U Shwe Hla; U On Kin; Mr. Lindley; Sio Beng Liong; C. H. Riggs; J. P. Rose; V. Samuel; Miss Sadie Smith; R. F. Spear; Miss Grace Stockwell; C. K. Tan; U Ba Thein; U Ba Thwin.

Central Provinces Conference—

Mrs. A. G. Atkins; S. Ariel; O. M. Auner; Miss G. Becker; K. D. Chatterji; F. R. Felt; G. Joseph; B. R. Judah; Miss K. Keyhoe; Nanda Lal; J. W. Lanham; J. W. A. Narsaya; S. Phillip; G. Prasad; A. Rahim; Miss E. Ruggles; T. Williams; B. W. Wishard.

Lucknow Conference—

Miss Edna Abbott; J. R. Chitambar; D. S. Dennis; R. I. Faucett; S. B. Finch; B. R. Franklin; Saul Johnson; G. M. Massey; A. H. McGee; W. D. Pant; F. M. Perrill; Miss J. C. Peters; J. V. Roberts; A. M. Shaw; G. J. Shaw; M. C. Singh; S. R. Smith; E. Sukh; G. H. Thomas; W. Williamson.

Bhabua Mission.

Nabidad Khan.

The program of the Council was well under way one week later when Bishop Fisher left for America. Every item of the program was carried out through the year. When Bishops Robinson and Badley were given supervision of the Conferences of the Area, they authorized the Secretary of the Council to continue the activities as usual. The ministers and laymen responded loyally to the increased challenge for a larger and more intensive service. Rs. 5,000 were realized from Methodist members of the Calcutta Area, and expended as the Council and its Executive Committee directed. This response was nothing less than magnificent, for it was a definite indication that the Indian Church can, and will, meet increasingly its vital responsibilities both of inspiration and organization.

It is now history that, largely as a result of Prof. S. C. Mukerji's efforts through the Council, there was organized a Methodist Laymen's Association at the January, 1931

Session of the Central Conference. *The Calcuttarian* helped to keep us bound close together in a year more or less chaotic. The methods book, "Building the Indian Church", (1,500 copies sold) was studied, and began to weld together our aims and ambitions in a concerted program. The Survey was carried on with the extensive and enthusiastic co-operation of Methodists in the Area. The emphasis on an increasingly adequate Indian leadership became a real part of our Christian consciousness. The opportunity for individual initiative was constantly present and was seized by many. With it all there was a realization of the values of our co-operative Christian enterprise in comradeship.

The Indian Church is stronger because of the Council. As Indian leaders continue to come into their own, they will know how best to adapt the Council idea to the larger program of Building the Indian Church. It is significant that our first Indian Methodist Bishop was the Secretary of the great Calcutta Area Convention held in November, 1930, and was close to the developing activities of the Area Council. His Area now includes two of the Annual Conferences, as well as the Bhabua Mission, formerly in the Calcutta Area.

The duties of the Area Secretary, who was also the Editorial Secretary for the Area, carried him to all the important centres for conferences and for the gathering of article material. His descriptions, articles and publicity covered a wide range of subjects that had specific relation to the work of the Church, showing the intermingling of social, political and spiritual movements proceeding in India. They were published through the pages of *The Calcuttarian* and in many other periodicals of India and America.

The responses to the publishing of "*Building the Indian Church*" have been world-wide. Recommendations have been made by leaders in China, the Philippines and South America that similar volumes be prepared for use in those countries.

The constant effort has been to help the Indian Church realize its new duties that parallel its rights, and to accept its new responsibilities that have come with its growth in leadership capacity. The whole round of Council activities was promoted solely with the end in view of helping the Church in India to a new evaluation of its present position, from which point it may proceed to greater Christian developments in the future. Professor and Mrs. Harrington have done a splendid piece of work in gathering and preparing facts and figures presented in this Survey Report. Methodist Indian leaders have now a more adequate basis on which to construct a training program for an evolving Church.

The work of leadership training in our Church has a long history in India. But in its more active form it dates back to the All-India Methodist Conference held at Ushagram, Asansol, Bengal in January, 1927. At this representative and inspirational gathering the vital urge toward a great Indian Church was felt that moved upward into concrete form on this side of India through the Calcutta Area Council, four years later. That Conference was, happily, made possible by Mr. William Boyd, a Methodist layman, and represented a vital type of Christian co-operation greatly appreciated in India.

The Calcutta Area activities called forth in a remarkable degree the finest kind of Indian and missionary co-operation. They mark the path towards that day when two sister Churches will stand side by side, each contributing its cultural Christian share to the world family of Methodists, and indeed to all international Christianity.

WALTER BROOKS FOLEY.

CALCUTTA, INDIA,

July, 1931.

INTRODUCTION TO REPORT

Origin and Nature of the Survey—

The "Calcutta Area" Survey of the Methodist Episcopal Church derived its name from the territory over which the Bishop resident in Calcutta had supervision. It included our work in the Lucknow, Central Provinces, Bengal, and Burma Annual Conferences. The Burma constituency was finally omitted on receiving the statement that the "Survey was not adapted to Burma conditions." *The membership in the other three Conferences is approximately 45,000, of whom 9,000 are connected with organized urban churches. Therefore, since our membership is predominantly rural, it is to that side of the problem that our attention was principally directed.

The Survey was a study of the conditions in the Christian home, both rural and urban, and of the environments in which Christian families are living. It dealt with educational, economic and religious factors in these homes and communities. The Survey differed from other church surveys in India. Its origin was in the Indian church rather than a foreign Board. It was carried on by Indian preachers and laymen, and not by missionaries. It reached families and individuals, and not simply preachers and missionaries. It was of the "interview" rather than the "questionnaire" type. It was financed by funds raised in the Area.†

The plan was launched as a result of a large Methodist Convention of lay and ministerial delegates held in Calcutta in November, 1929. It was formally adopted and organized in February, 1930, under the leadership of Bishop Fisher, at the first meeting of the Area Council, an elected representative gathering of leaders in the Area. The first training conference was held on April 11th, 1930, when the Survey may be said to have been begun. The greater proportion of work was done in the months of May and June, 1930, but some forms were not completed until September. Tabulation work was carried on almost continuously from June 1st to November 30th and intermittently during the winter months. The last tabulation was completed in June, 1931.

The number of Survey forms printed and distributed was as follows:—Rural Family—12,500; Village—1,900; Urban Family—3,000. The forms finally filled out and returned numbered: Rural Family—6,671; Village—1,365; Urban Family—974.

After re-classification and tabulation we found that we had included in the Survey:—

Families:—	Rural	6,397	Urban	1,058	Total	7,455
Adults:—	„	10,689	„	1,765	„	12,454
Children:—	„	10,236	„	1,805	„	12,041
Total Christians	„	21,027		3,572		24,495

The Aims and Objectives of the Survey—

The definition of objective stated at the outset of the Survey was:—"As to message organization, method and activities, along what lines must we build the Indian church so as to have a strong, enduring and vital organism?"

* Jagdalpur District (C.P. Conference) failed to complete the survey and return data, owing largely to the illness of the Superintendent and to other unexpected but genuine difficulties. See Section Five, Additional Descriptive Materials (Page 79).

† A grant of Rs. 200 from the Laymen's Fact-Finding Commission enabled us to complete the tabulation more speedily, and the printing of the Report has been made possible by the Board of Foreign Missions of the Methodist Episcopal Church, on recommendation of Dr. R. E. Diffendorfer. The total cost of the Survey, exclusive of printing, was about Rs. 1,600 (\$582.00).

More specifically the aims were stated thus :—

1. To know in greater and more accurate detail the cultural, economic and spiritual situation of the families of our church.
2. To bring to the privileged urban church constituency and to the leaders of our church, the needs of the unprivileged rural families.
3. To evaluate our educational institutions with respect to their share in building the Indian church.
4. To give the experience of a survey study to a large number of our church leaders and pastors, especially to show its value as a preliminary to successful pastoral work.

It will become apparent to the student of the Tables which follow in this Report that in several respects the objectives set before us were not achieved. The realization of our third aim, for example, had to be entirely postponed. So also, the proposal to secure the considered judgments of our church leaders as to reform of methods and organization was dropped. Both of these modifications in our original plans were made advisable by the great labour involved in tabulating the large number of rural family forms, which took far more time and energy than had been anticipated. Indeed, pressed by the seemingly endless procession of signs and figures, the writer of this Introduction, who acted as Director of the Survey, finds that he is presenting more problems than solutions; that he is offering data with but partial guidance as to their full significance. There has unfortunately been no time to present these figures before a responsible group though a few leaders have been consulted and have agreed in general with the results. Such conclusions as are given must be regarded as tentative in that they are a limited judgment on the facts submitted.

Method of Preparation and Organization—

A small survey tried out in the Asansol District of our Bengal Conference was taken as a basis for our plans and schedule. Through conversation and correspondence the suggestions of a dozen leading laymen, pastors and missionaries were obtained. In order to have the Survey undertaken during the dry summer months before the seasonal rains, considerable haste was necessary, where a longer period would have been desirable for the preparation of the schedule followed. After a fair amount of agreement among those consulted, including members of a small committee representative of the three Conferences, forms were prepared for recording data. The general principle followed was to make all questions of fact, such as could be answered by a simple affirmative or negative. The check sign (✓) stood for "yes"; the cross (×) stood for "no". For the Bengal section, these forms were translated into Bengali; for the rest of the Area a translation was made into Hindi with Urdu equivalents and put into Roman type. (The urban family form was left in English.) Forms were printed on both sides in 8" × 11" size. The educational items occupied the first page of both rural and urban family forms. Health, religious and economic data took up the remainder of the schedule. The rural family schedule, containing some 75 items, was printed on three pages, with liberal space for "remarks"; the urban and village forms were printed on two pages. These forms were bound in pads of 15 to 25 each for convenience in handling.

The Survey was launched in each District by a training conference lasting, in most cases, at least a full day. So far as possible, all workers expected to help in the Survey work were present at the conferences. All questions were explained and discussed (in vernacular), instructions given and forms actually filled out. Written copies of these instructions were left with each Superintendent. The inspiring possibilities of the Survey were also emphasized, and with a proper devotional ceremony, wherever possible, our workers were given their badges ("Rebuilding the World" pins with red silk crosses) and commissioned to this difficult piece of work, entirely new to most of them in method and purpose. The importance of the pastoral approach, with its friendliness and frankness, was given large emphasis in our conferences.

At this training conference the printed Survey schedules were distributed to workers according to their probable need. The visitation of families was commenced in the very same week, in nearly every instance. In all but a few cases, these workers made their Survey visits in those circuits where their regular work lay and they therefore knew the

families which they were to survey. Our instructions made it clear that the forms were to be marked in the village and home at the time of the interview:—"Before leaving any household, the worker ought to see that every space is marked or filled in, so that he need not come back again; also that every member of the household is seen and included in a form." There were, however, probably a few instances where the confusion from curious children and others, or the timidity of the adults interviewed, made complete marking of the printed form at the moment inadvisable.

The count made in 7 districts (with almost complete reports of this item) shows that the Survey of 3,650 families, carried on by 77 workers, took 830 days. This gives an average of 10·8 days per worker and 4·4 families per day. It is quite clear, however, that the deviation from this average is very wide, as many workers "surveyed" almost continuously for more than a month and accomplished as many as 10 forms per day. Also it should be remembered that the preachers had ordinary religious duties, calls on the sick, Bible-reading, preaching, etc., which they would perform while in the particular village, thus giving only part of their time to the Survey.

Printed post cards were given to each worker for his fortnightly report of progress. This was sent in to the District Superintendent who was thus kept in touch with the work of the Survey. But no attempt was made for a "speed" record or to set up competition, so far as I am aware. Indeed emphasis was laid on accuracy rather than on numbers. In the words of the original instructions:—"Accuracy of record to reach every Christian family for which we as a Church are responsible, should be emphasized over and over again"; and "accuracy is essential; quantity is of no use if the records are not clear and accurate"

A further quotation should be made at this point to emphasize the statement made above regarding training in pastoral work, and the spirit* in which the survey was to be done:—

"The worker must be patient; he must never argue or cause unpleasantness. This is the best time to cultivate the best pastoral gifts. If discouraged at a home at one time, let him try again and see if he cannot win the confidence of the people. There should be no "hukms" (commands)." "The spirit of the Pastor should dominate all; we must show that as a Church every worker is interested in the educational, spiritual, economic and social side of the lives of every member and adherent."

The tabulation of these 9,000 forms involved the paid services of several clerks, all men of high School or College education, during a period of three months. Many forms were also tabulated by the honorary help of teachers and missionaries†; in one case, that of the Khandwa District, the entire set of forms was tabulated by the Superintendent and some of his preachers. A great deal was also done personally by the Director and his wife. They were of course responsible for working out the uniform system and method of tabulation which was followed by all helpers. Some 9,000 forms, involving at least 50 items each, were recorded on large tabulation sheets for column totalling. Each form took from 5 to 10 minutes to record!

Following the primary tabulation, column totals were prepared and assembled by circuits, these being later combined into District totals. The District Summaries (and in some cases Circuit Summaries) were entered on cyclostyled forms and sent out to the respective Superintendents for their information and study. All summary work was done by, or under, the direct supervision and scrutiny of the Director.

Educative Function of the Survey—

Where preachers made these visits truly pastoral calls, and conscientiously weighed and felt the problems presented in these hundreds of humble homes of villagers,

* After reading and recording several thousand of the Survey forms, I am confident, from the frankness and fulness of the facts gathered that in the great majority of cases, this friendly, helpful pastoral attitude was evident.

† Among those who were generously helpful were an English civil engineer and his wife, the wife of a Presbyterian missionary, two missionaries of the W.F.M.S., a Bengali Professor of English, etc.

changes in thinking and altered view-points were inevitable. That "the fields are white unto the harvest" is never so well understood as when an intensive period of pastoral visits has been carried out; and the kind of "harvest" to be reaped, the condition of "climate," "soil," etc., that is, the environment and family attitudes and needs, all this can only be known from such a careful study by the preacher-pastor himself. So I personally look for changed attitudes on the part of the workers themselves and I hope such will be for the upbuilding of the Church. Some evidence in District reports decidedly confirms this hope.

A second result is the possibility of continuing the use of family forms as a means of "individualizing the mass" and of providing a place for a continuous and growing record* of changes in family status, educational, religious and economic. In letters to our Superintendents accompanying the return of the survey forms these and other uses of the forms have been referred to in detail.

In the same way, the record of villages in which Christians live, can play a valuable part in keeping our District work based on facts and actual needs. The distribution of pastoral care, efforts to build up the economic life, systematic study of the causes of persecution, these and many other efforts can be made more continuous and vital by the presence on the Superintendent's desk of a record for each village "occupied."

In order to assist in the understanding of our compact Summaries (made for Rural Families and Villages) typed "suggestions" were sent along with them to each District Superintendent. These were prepared in a form designed both to make clear the significance of the figures appearing in the Summaries and to interest the District leaders in further study of problems which were revealed in the Survey. To quote from some paragraphs of these "suggestions," since the whole cannot be attempted in this brief introduction:—

Excerpts from Memorandum to accompany Survey Summary Sheets.

Suggestions as to Significance of Principal Items. (Rural Family Section.)

- "*Attitudes of parents and children towards education* :—Study these. If many are indifferent or opposed, a challenge faces you to awaken or convince them. Do the school preferences throw new light on our educational plans for village children?"
- "*Prospective Occupations of Children* :—Does this list give any hint of a decided change in the family's occupational outlook? What does the economic background of the next generation promise to be?"
- "*Housing* :—Here is a place where circuit and district studies are needed, not only of the number of rooms, but of the quality of house, the size of rooms, their ventilation, etc. Has becoming a Christian made any difference in the kind or size of house used?...."
- "*Sunday work* :—The figures seem to be inaccurately reported for all but a few circuits, but the facts known point to a very widespread non-observance of the Sabbath—both a religious and an economic problem."
- "*Baptism* :—In some circuits several children above infancy remain unbaptized. Such conditions signify the possibility of serious losses to our membership. The original survey forms should be consulted to find out such cases and...to follow them up."
- "*Life Insurance* :—The measure of protection to dependents, relief from anxiety, encouragement to make regular savings, etc., provided in life insurance, is commonly not recognized by our rural members; yet the Christian Mutual Life Insurance Company, Lahore, has a *four anna per month* policy especially for village Christ-

* Another result, surely, is the improvement and correction of the old church lists and records of members and laymen for whose ministry we are responsible. A number of Superintendents and missionaries have emphasized this side of the actual values received from the Survey.

ians. This company has been asked to send to each D.S. copies of the above scheme.” *

“*Church Offerings* :— Like Christian marriage, this stands as one of the great but urgent questions to be tackled by the best minds and hearts of our generation. Wherever these are being overlooked, forgotten, side-stepped, postponed, there we have a betrayal of the opportunity that is ours as builders, co-builders with God, of this Indian Church of ours.”

Suggestions, etc., (to accompany Village Summary).

“*Duration of Christian Work* :—These figures reveal the extreme youth of the Christian society in your District.”

“*Pastoral Care* :—This distinguishes the three groups of the District reached by resident, regular and irregular pastoral service; therefore measures the size of the most needy group (irregular) as compared with the rest. Think of the Pastor as the one who in many cases is the only direct contact with Christian tradition, with Bible reading, instruction of the young, and the comforter at death and sorrow. When we begin to regard “pastoral care” as the important means of Christian nurture and development that it should be, we shall doubtless find that to hold on to so many villages with so small a force is unjust and unwise.”

“*Provision for a place of Worship* :—This has long been advocated as one essential for solid lasting Christian organization. . . . But the building of church structures has greatly lagged behind. Experiments by Dr. Titus in Budaun and Mr. Dye in Ghaziabad are worthy of study, to show how inexpensive, consecrated places in Indian style can be prepared.”

“*Lay Leaders* :—One would like to see in the hands of each D.S. a register showing the name and description of the laymen recognized in each village as leaders of the Christian community. We show the occupations of many such leaders, where reported. In many villages there seem to be none; all depend on the preachers. . . .”

“*Distant Hospitals* :—One of the most interesting maps you could prepare for your District would be one to show graphically the distance of these villages from hospitals or dispensaries. Our church at large, our laymen in the cities, in particular, need to know more about the handicaps to health and medical relief which our rural Christians endure in their village homes.”

“*Selling in the Village Bazar* :—The village bazar, daily or weekly, may be the place at which the economic fate of Christians in villages is sealed. . . . As to handicrafts, . . . this source of income conveys a relative independence; it also gives a man or woman a chance to add a cash income during the months and weeks when agricultural or other labour may be slack. . . .”

(*Note* :—Further reference to most of the above items, taken more or less at random from the “Suggestions” sent with “Summaries”, may be found in later pages of the report.

Critique of the Survey—

1. The scope of the schedules drawn up was too wide, thus burdening the project with too much tabulation; half as many items could have been wisely applied to most of the Area, while the broader study could have been undertaken with selected Districts, where workers were better equipped and the problems more pressing.
2. Had time permitted, a test study to perfect the schedules would have been carried out; this was contemplated but ruled out because of the approach of the one season available for useful work. Experience showed changes which would have been desirable.

* These leaflets were actually sent to each District, as were also lists of the Health Propaganda leaflets and charts sold by the Indian Red Cross Society.

3. Delays, resulting from the burden of much tabulation work, made the summaries and "suggestions" reach the hands of those concerned somewhat too late to achieve the maximum of interest.
4. Insufficient attention was paid to the peculiar conditions surrounding work in urban churches and as a result, save where pastors themselves showed keen interest and personally did much of the work, very inadequate returns were received. In each such centre a period of preparation should have been arranged, so as to remove from laymen's minds, misapprehensions which later developed. While this problem was realized, sufficient arrangements were not made.

Limitations of the Survey Data—

1. Calling attention to Table I in Section IV, I would point out that in no case has the Survey reached the entire body of adherents in a District. Indeed this was not anticipated, since in the nature of the work, with such a scattered rural constituency, many would be missed. Those experienced in rural work have told me that the proportion of the families reached was, in most cases, very creditable. As a matter of fact a considerable number of persons not shown in the figures of Table I (Rural and Urban) were visited and seen. These were relatives living in the families recorded; in many instances grown-up children no longer dependent. While our instructions (both in training conferences and printed on the forms) emphasized that a separate form should be filled out for each married couple above 18 years of age, a good many did not find time to do this; they doubtless reasoned that the facts for these near relatives would be very little different from those of the parents; in a kind of joint family system, this would be true of the economic data. To give an indication of this additional group, I show below a tabulation made from the forms of certain large Districts where this error of the original Survey record was clearly made; in less degree it was made in other Districts.

MEMORANDUM OF ADDITIONAL PERSONS, MAINLY RELATIVES (for whom only partial data, shown below, is directly available).

(These were reported as living in households visited by the rural Survey workers, but not directly included in the tabulated data, which, however, doubtless represents fairly the religious and economic status of these persons also.)

DISTRICTS	Adults			Children			Total			Literate		Married		Baptized		Grown-up Children
	M.	F.	?	M.	F.	?	M.	F.	?	M.	F.	M.	F.	M.	F.	
Arrah ..	65	58	..	..	..	..	65	58	..	4	..	60	41	38	36	111
Ballia ..	288	330	15	9	6	45	297	336	60	5	3	236	240	261	203	511
Buxar ..	57	18	1	5	2	..	62	20	1	2	..	26	9	34	8	42
Cawnpore ..	46	37	..	1	..	..	47	37	..	..	1	17	18	39	27	39
Orai ..	78	29	..	..	..	4	78	29	4	1	2	35	18	41	14	55
	534	472	16	15	8	49	549	480	65	12	6	374	326	413	288	758

2. The personnel of the workers was largely inexperienced in such detailed enquiries; this necessitated the simplest kind of form in which the entry of a sign would indicate the existence of a condition or vice versa. Spaces left for remarks and fuller information were rarely used. Both this and the elements of suspicion often present during these days of unrest made the percentage of

complete results lower than would have otherwise been the case. On the other hand the personal knowledge of the family which the worker had prior to the Survey in most instances was a decided asset, and accounts for the very fair average of completely filled forms.

3. The "drive" and enthusiasm for this Survey were somewhat weakened in certain Districts and Urban Churches by the absence of Bishop Fisher. Many gained their first vision of the possibilities of this Survey through his counsel and assistance which were always of great value. The fact that in spite of the unexpected change of administration we succeeded in enlisting so full a response from our Districts, is due, not only to the fine spirit of the leaders, but to the fact that they really *wanted* a "survey"; a stock-taking of the situations to which more than half of them had been only recently called as leaders.
4. The educative effect of the Survey was to some extent lessened by the occurrence of considerable reductions in incomes of preachers during the months immediately following it. Visions of greater usefulness, promoting rural reconstruction (Dr. Butterfield's visit had also brought that message to the forefront), and of securing better trained workers, were largely shattered by the problem of absorbing a drastic "cut". From one Indian Superintendent came this frank statement:—"Last year, when the survey was undertaken, the preachers were very enthusiastic; but now with a very heavy decrease in the appropriation—more than 45%—the enthusiasm has altogether died out. If all this had come gradually the preachers would not have minded it; they could by and by work out the whole scheme—but it was all so sudden! . . . Everybody had a sort of feeling that the evangelistic work of the Methodist Church would altogether be closed in a year or two. I know this is not right, but how can one correct the feeling of the people already suffering?"

Acknowledgments.

The Committee set up by the Area Council to frame the Survey Schedule consisted of Revds. A. G. Atkins, G. J. Shaw, and F. G. Williams, and the Director. Dr. F. R. Felt, M.D., was co-opted for the health section.

We, and the Area Council, are very greatly indebted to the following persons for generous devotion of their time and abilities. Without them the completion of this Survey and its Report at so modest an expense and within the period of a year would have been quite impossible.

For help in framing questions and schedule:—W. H. Wiser, Esq., A.P. Mission, Mainpuri, U.P., Chairman of the N.C.C. Rural Research Committee; Prof. C. D. Thompson of the Allahabad University, and the members of the Survey Committee.

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For encouragement and facilities:—Bishop Frederick B. Fisher; Bishop J. R. Chitambar (formerly Principal, Lucknow Christian College, Lucknow); and Prof. P. Samuels Lal, Acting Principal, Forman Christian College, Lahore.

For invaluable work in the preparation and editing of this Report:—Rev. Walter B. Foley, Area Secretary, Calcutta.

It should not go without special mention that the hearty co-operation, and indeed eager enthusiasm, of most of the District Superintendents and Pastors, devoted Indian leaders of our Church, was the vital requisite; and next to that came the cheerful and often arduous work of the preachers who did many extra miles of travel on foot and in ox-carts and "ekkas", during the heat of summer, in order to gather these facts.

Landour, July, 1931.

B. C. Harrington.

To Students of the Survey Report

1. Students of this report, and especially of the Tables of the Survey statistics, are requested to note that in each District a certain number of families and villages, respectively, were not reached by the Survey workers. In Table I of Section Four, will be found a comparison of the more general figures obtained through the Survey, with those reported officially through the Minutes of the Annual Conference. So far as the rural families and villages are concerned it may be safely assumed that those omitted were the least accessible. So far as possible, attention is drawn to any marked instances of incomplete returns, in connection with the item in question, or the figures have been omitted altogether.

2. In the study of the figures for urban families, it should be noted that in the case of a few cities with strong Churches, the report received was very incomplete; in a few cases no report was received. No Survey Reports were submitted by English-speaking and Anglo-Indian Churches in such cities as Calcutta, Cawnpore, Jubbulpore and Lucknow.

3. The authors of this Report and its Tables are unable to claim complete and perfect accuracy for the figures presented, though they have taken pains to omit doubtful and obviously misleading figures and such as were entered under a clear misapprehension of the directions. In the preparation of the Summaries great care was taken to avoid errors. The authors will welcome from responsible leaders of the Districts concerned any corrections of figures herein. In general it is believed that the figures present a fairly accurate picture of the conditions which are reviewed.

4. The authors of this report send it forth with the eager hope that the material will inform the church at large of the inherent difficulties of those who seek to build the Church in India, and will stimulate those responsible for District administration in India to renew their search for solutions of problems set forth in its pages. In many cases no solution has been proposed; it is felt that the facts need further discussion among groups of workers from whom will come the best guidance, inspired by the Spirit of God.

B. C. H.—W. B. F.

ERRATA TO REPORT OF CALCUTTA AREA SURVEY (1930)

Page

- ix. 4th paragraph, last line. Number of village forms returned, 1,383.
Second footnote, last line; insert after "exclusive of printing", the words:—
"this Report".
- xv. Acknowledgments. In paragraph headed:—"help in training conferences",
add "Rev. H. M. Swan". In paragraph headed "encouragement and facilities",
add "Bishop J. W. Robinson".
5. Places of Worship. 1st paragraph, last sentence, after "314 villages", insert
the word "each".
12. Comment on Table III; sentence in italics, beginning "Further educational
data".....; omit the words "and will be issued.....leaflet", and substitute:
"See Appendix".
13. Membership in the Church. Lucknow (rural only), last column. The membership
in the three cities named was omitted in obtaining the percentages of
cols. 1 and 2.
16. Line 7. Substitute "adapt" for "adopt". In the second paragraph, the proposal
for a consecration of married couples applies only to those who had
been married by Hindu rites before their conversion.
- 16-17. The "Memorandum on Early Marriage" applies rather to Table VIII:—its position
should therefore precede the comment on "Persistence of Non-Christian Customs".
In the table on this page the reference of the heading of the last column is to the
total of all children reported in the survey *between the ages 10 and 14*.
17. The second paragraph under "early marriage among Christians" should be read
as following the paragraph on "Persistence of Non-Christian Customs" (p. 16).
17. Material supplementary to Table X (occupations) will be found in the Appendix
(pp. 95-97).
18. Comment on Table XII. Delete the first sentence.
19. Comment on Table XIV; in the second line, change 1843 to 1933.
24. Add the following note:—"The estimates of village population were made by
the survey workers in consultation with the local officials. The Census of 1921—the
only published source then available—was regarded as less reliable than a current
estimate".
24. Col. headed "total population." This refers only to those villages reported.
Gonda District, number of villages to be 57, not 55.
25. Table I (Villages). Gomoh District—Duration of Christian work. For the printed
figures substitute the following:—14—7—19—1—0—0—0 and change the column
totals to read as follows:—
Conference totals:—17—14—51—31—15—6—5.
Area totals:—71—119—296—434—168—71—43.
26. Pastoral Care. Arrah District. Column headed "irregular", should read 42,
not 45. Rae Bareli District:—last column, figure 7 to be deleted.
- 26-7. Table II (Villages). Plan for and Actual Pastoral Care · Gomoh District—Read
across the page in the blank columns, the following figures:—31—4—5—2—5
39—5; change column totals as follows:—
Conference totals:—69—20—43—34—33—78—73.
Area totals. —494—229—294—183—161—585—376.

Page

28. Table III. Buxar District. Hindu leaders; column headed "hostile", change 6 to 68, and Conference total to 176; Area total to 216.

Gonda District. No. of villages: change to 57 and add 2 to both Area and Conference totals.

Gomoh District. Government employees: col. headed "indifferent", change 2 to 20. Revised Conference total—22; rev. Area total—398.

Add note:—Though the question asked aimed at revealing the *predominating attitudes*, in a few cases more than one type of attitude was reported for a single village.

30. Table IV. Distance from Hospital. Ballia District:—insert following figures in respective four columns:—7—26—65—5, and revise conference and area totals by additions.

Add the following note:—"The infant mortality figures appear to be incomplete, both columns being less than the actual, owing to difficulties attending such enquiries".

33. Table I (Rural Homes). Tirhoot District. Col. headed "total adults and children", change 690 to 590 and subtract 100 from the totals of conference and area respectively.

36. Table III. Add the following note:—The primary stage ends with the IV Class and the Matriculation (College entrance) examination follows the X Class.

43. Table VII. Add the following note:—"The heading 'Christian' refers to 'Christian-born', in distinction from those who became converts".

- 45-6. Table IX. Add the following figures:—

District		No. of deaths	No. burials with Christian rites
Arrah	.. ..	41	0
Buxar	.. ..	172	5
Cawnpore	.. ..	86	24
Orai	.. ..	75	15
Bhabua Mission	.. ..	2	1
Revised Conference totals	.. ..	753	136
„ Area	„ ..	992	246

- 46-7. Table X. Add following note:—"See Appendix for supplementary lists and statements, giving details of column headed 'others', etc."

- 52-3. Table XIII. Column headed Plows:—Balaghat District:—change 15 to 22 and add 7 to conference total. Change area total from 140 to 1,022.

Column headed "pigs"; Cawnpore District; change figure to 225, and deduct 2,000 from conference and area totals respectively.

Last column heading should read "Number owning NO livestock".

58. Table XVI. Add following note:—"This is for the 12-month period preceding the Survey (1929-30)".

68. Table VI (Urban). Add following note:—"The figures at the heads of columns represent income grades stated in rupees".

82. Table B. Lucknow: last column; after 248 add "including Primary boys".

96. Memorandum on Handicrafts: line 5, change wording to "crafts followed or known".

97. Rae Bareli District:—"horn-healer" not "horn-heeler".
"Inkari" means refusal or denial.

100. Add following note:—The key at the foot of the page does not apply strictly to schools in the following Districts:—Arrah, Buxar, and Tirhoot, where there are no A and B Classes and the High School ends with the XI Class. This brings Class V into the Primary group and Class IX equivalent to Class VIII.

DESCRIPTIVE MATERIAL

COMMENT ON THE VILLAGE SUMMARIES

Table I (see page 24)

Size of Village in which Christians dwell :—

In every District but 2 the size of village most commonly occupied by Christians is the smallest hamlet (50–300 in pop.). A close second in every Conference and in all but 6 Districts, is the village having from 400 to 600 population. Nearly 900 of the 1,381 villages recorded (or more than 66%) are small places of less than 650 population.

Size of Christian groups in villages reported :—

A significant fact is the very large number of villages in which are small groups of Christians, numbering less than 20.

Only 7% of all the villages of the Area reported have in them Christian groups numbering more than 50, while 25% have groups of less than 5 each! Only 2% of these villages have groups of 100 or more.

The following Districts show a moderate degree of concentration in respect of the size of Christian groups: Gomoh, Khandwa, Arrah, Ballia and Buxar.

The Duration of Christian work :—

In the Area as a whole, in 75% of the villages, work by our Church was started not more than 20 years ago (i.e., later than 1909). In only 9% of these villages does the work appear to be more than a generation (30 years) old.

In comparing these figures with those showing the size of the Christian communities, the Lucknow Conference, for example, shows 82 villages in which work was started by 1900, but only 31 in which there is more than 100 Christians. Similar comparisons may easily be made on reference to Table I.

Small Villages :—

A striking preference for the smallest villages is shown by the figures showing occupancy by our Church. That this has been deliberate is of course untrue. The word of God, by book, tract and sermon, reached men on the highways, in the bazars, or in cities, and carrying the roots they took it to their homes, where baptisms were later called for. The Spirit has thus led us far from the main centres, in many districts. Taken in connection with the revelation of Table II (Pastoral Care), we are convinced that a policy of concentration—not in the cities, but the larger villages—might be worked out, to the future strengthening of the Church. The possibilities of enlarging the community more rapidly, of increased opportunities for economic and educational advancement, and of organising pastoral care would seem greater in the larger villages.

Small Christian Groups :—

The very large number of small Christian groups puts an impossible burden on those who desire to give true Christian nurture. Scattered as they are it is extremely doubtful, in the opinion of an increasing number of leaders, whether a system of paid evangelists and preachers will succeed in raising up a body of really Christian laymen. Intensive work with village leaders (chaudhris) is being increasingly adopted in this Area (for example, Ballia, Arrah, Buxar); along with increased care in selecting such leaders (see Table II) and improved methods of training them and teaching them, must go a definite plan of concentrating the men and women of better qualifications, paid as full-time workers, where they can reach the largest number regularly and with the real pastoral touch.

The relation of the city laymen of good-will, and the consecrated college or high school student, to this problem of reaching village groups with song, story and spiritual message, is fairly clear, so far as villages are accessible by bicycle, bus-line or trains; and a wise program might centre more work in such villages.

Table II (see page 26)

Christian Guidance :—

One is compelled to note the large proportion of villages reported, in which only *monthly or less often* is any preacher *expected* to visit the same. It is more than likely that the distances, climate, health conditions, coupled with lack of funds for travel by train or cart, made the *actual* visits even less frequent.

The remarks on Table I are applicable to this problem. Doubtless the actual neglect of the village groups is not so great as the figures seem to imply. For one thing, many of the villages included very small Christian groups; secondly, lay leaders in some of these villages lead in prayer and scripture-reading more or less regularly; but, discount the problem as we will, we conclude that no good can be gained by concealing from ourselves and the Church that present forces, lay and clergy, are not able to give regular and sustained Christian nurture. This would be serious in any land or environment, but with the enveloping traditions and socio-economic pressure of Hindu life, and the low degree of education and social status of our Christian believers, the lack of regular instruction in religious truth and of contact with one whose faith is established and whose life is vital, is a direct invitation to be nominal Christians, or to recant. To sum up, we need **MORE WORKERS** and we need them at the **VITAL POINTS**. And to continue to baptize from non-Christian groups without the prospect of giving Christian training, and thus assisting the divine spark to kindle into a flaming life, scarcely seems fair to these already in need of shepherding.

Unpaid Workers and Lay Leaders—

We had reference more to voluntary workers in the Church, those without regular pay, who were counted on for certain services. The numbers given should be compared with the total number of villages in each case, e.g., Cawnpore District, with 225 villages, reports 8 in which there is an unpaid worker. Or one may usefully compare the figures with those for villages in which live Christian groups numbering 20 or more. For example, Ballia, with 62 such villages, reports only 1 unpaid worker.

It seems evident, however, that the larger group of village lay leaders, not referred to in the tables, but reported to us, though incompletely, should be taken up in this connection. Though not precisely the same as *unpaid workers*—for some do get a very nominal stipend, and others are not “workers” so much as natural spokesmen for the village Christian group; yet doubtless they should be considered here.

In 9 Districts of the Lucknow Conference, from which reports were received, 367 villages reported such leaders by name or occupation. From 2 Districts of the Central Provinces Conference, 120 villages reported such leaders, and from 2 Districts of the Bengal Conference, 39 were reported. (Total 526.)

To the question, “Are those leaders genuine (active) Christians?” *negative* answers were given as follows:—

Lucknow Conference (8 Dist.)	173 out of 367 leaders.
Central Prov. Conf. (2 Dist.)	45 „ „ 120 „

No criterion was set up, but evidently the quality of the leadership is not much approved by the preachers who made the reports. An experienced W.F.M.S. missionary states that the figures quoted are “much too optimistic.” She states that only 5% of the Christian leaders of her District are “active and genuine”.

Occupations of the Lay Leaders of Christian Village Groups

	Lucknow Conf.	C.P. Conf.	Bengal Conf.
Farmers ..	187	40	22
Shoemakers and Leather workers	77	2	2
Day Labourers ..	36	33	..
Weavers .. ..	..	7	..
Sweepers ..	18	12	5
Basketmakers ..	28	23	9
(and a few other crafts)			

Others :—Hunters—(4); beggars—(5); petty merchants—(2); cart-man—(1); clerk—(1); gardener—(1); railway fitters—(2); house-servant—(1); herdsman—(1); honey-seller—(1); teachers—(2); monkey-dancer—(1).

The fact which comes out in the comparison of the figures given with the total number of villages, is the very large number for which we have no report. Scrutiny of our original forms showed that most of such cases signify that no leader is recognized and that the preacher who attends that village is thought of as the leader of the group—and of other similar groups. This may not always be stated, or recognized as a policy, but we believe that it works out thus in practice. If in the urban churches, until recently, little effort has been made to develop and utilize laymen and to give them responsibility, we should not expect other than the above situation among rural groups.

In writing to the District Superintendents about this item in the village summaries, the following recommendation was made :—

“ One would like to see in the hands of each District Superintendent a register showing the name and record (vital—not artistic or literary) of the laymen recognized in each village as leaders of the Christian community.”

Such a register is only a symbol and result of the real task, that of selection and of training men to serve the Kingdom of God in this way.

Other Missions at Work—

Out of 1,381 villages, only 95 are reported to have other churches or missions at work—a very significant figure for those who think that we compete in church work. That works out at 1 in 13 villages; but if the Districts of Khandwa (30), Tirhoot (12), and Calcutta (Bengali) (9) are omitted from the totals, the proportion of villages comes to 1 in 26. There were hints of Roman Catholic opposition and competition in several Districts, notably Tirhoot, where numbers of Methodists appear to have changed their faith as a consequence.

Places of Worship—

The total of 68 church buildings in a report of 1,381 Christian village communities is an average of one building to 20 villages! Some of them are meeting-rooms combined with schools. Very few possess qualities which aid reverence or appreciation of beauty; few are built in a manner to appeal to an Indian sense of religious fitness. A comparison with the Conference Minutes for 1930-31 shows in the case of two Conferences (Bengal and Lucknow) 22 *rural* church buildings, instead of 32 reported through the Survey. The latter include some buildings twice (as when two villages are sections of a larger town) or it is possible that a few buildings have been included which are really to be regarded as “urban”. We would set the correct net figure as 40, at the highest count, or an average of one in 34 villages! Yet there are 314 villages with over 20 Christians and 105 with over 50!

A growing emphasis is being laid on inexpensive shelters from sun and the elements in some places “chabutras” or raised platforms, in others enclosed courtyards with roofed portion at one end; the place is to be such as can become hallowed by sacred associations, a symbol of the unity of the Christian community and a meeting-place for its use. And rarely should these be built with funds raised outside of the village or locality, save as a grant-in-aid may be required as a loan.

The distances from church buildings are of interest as showing even more clearly the very scattered nature of our village work. 570 villages, or 41%, are situated more than 10 miles away from such a building; (if those not reporting are excluded, nearly 50% is the proportion); and 24% are more than 20 miles away. In the case of Cawnpore Dist. 83% of the villages are more than 20 miles from any church building. Yet in that same District 52 of the 225 villages have had work in them for more than 20 years!

Places used for Worship by Village Christians

(Numbers refer to villages reported as generally using the places indicated)

	Bengal Conf.	C.P. Conf.	Lucknow Conf.	Bhabua Miss.	Totals
	75*				
1. In a church building ..	20	13	8		116
2. In the preacher's home ..	1	19	67 †	4	91
3. In the houses of Christians ..	59	107	340	14	520
4. In front of the preacher's house		1	2		3
5. „ „ „ some house ..		4	1		5
6. In the courtyard of some house		57	70		127
7. In an open place (or field) ..		2	64		66
8. Under a tree ‡ ..		5	75		80
9. In the bazar § ..		1	10		11
10. In the veranda (see No. 6) ..		6	15		21
11. In a Hindu School ..	1				1
12. In a prayer-room ..			2		2
13. No special place ..		1	64		65
14. Blank—no report ..	27	34	212		273
	183	250	930	18	1,381

* Pakur District (Bengal) shows 75 villages whose people worship in churches established in some eight larger towns. 37 of these are from 3 to 7 miles distant and 5 farther away.

† Probably over-statement in case of 2 Districts.

‡ Obviously this description does not differ entirely from Nos. 4-7, where tree-shade must often be welcome!

§ Includes a few answers mentioning "chauk" (Market-place) and "mohallah"

Reference should be made in this connection to Table II (Village Summaries), showing the number of village church buildings reported by each District, the totals for Conferences being:—Bengal, 21; C.P., 24; Lucknow, 23.

Table III (see page 28)

Attitudes of Village Groups to Christian Neighbours—

Some surprises occur upon a scrutiny of these figures. The average number of villages reporting for all non-Christian groups is:—Friendly to Christians—441; Indifferent—446; Hostile—94. The last figure is less than many would have predicted. But the group classed as "Indifferent" is not to be counted precisely an asset. All such are easily moved into the "Hostile" column by a change in the local situation: disobedience of a sweeper, independent speech by a farmer to his landlord; any slight factor may start local persecution. In some of the Districts conditions appear more serious than in others; e.g., Ballia, with 46 villages out of 104 reporting Hindu leaders hostile, and Buxar with 49 out of 115 reporting the landlords hostile.

One might hold that the large number of "indifferent" groups is no compliment to the effectiveness of the Gospel. "Having nothing to fear" is often the secret of indifference in such cases.

Estimates of Attitudes of non-Christians towards Christians and Christianity in Villages

(Each item refers to one village.) The remarks printed are exact translations of actual quotations

Raipur District, C.P. Conference—

1. All caste-fellows very pleased with Christians; very friendly to Christians and helpful in time of trouble. (6 C)*
2. No trouble of persecution; have great love and help when needed. (1 C)*
3. Indeed these Christians are supported by the village landlords and are in very good relations with them. (275 C)*
4. No persecution, but many Christians have gone back to their old caste because of the pressure of the Arya Samaj. (City, 13,000-27 C)*

Balaghat District, C.P. Conference—

Waraseoni Circuit Report only:—

1. People listen attentively to the Story of Christ. (7 C)
2. Good relations exist between Hindus, Mohammedans, and Christians. (20 C)
3. These people are giving up many old customs and are listening thoughtfully to the Word of Christ. (2 C)
4. People of this place know sufficient about the love of Christ. (4 C)
5. Like to read the Bible and act accordingly. (2 C)
6. Thoughtfully discuss Christian teachings. (1 C)
7. Bengalis prefer Christian society here. (2 C)
8. Earnest listeners to the word of God.
9. Regard reverently our Saviour's life. (43 C)
10. Non-Christians here are on very good terms with our Christians. (6 C)

Tirhoot District, Lucknow Conference—

1. People on good terms and discuss religion with the preachers.
2. These Christians have become Roman Catholics because they get help from them. (21 C)

Orai District, Lucknow Conference—

1. City of 20,000, (45 C):—Arya Samajists have openly converted Christians and made them Hindus; they no longer take tracts, though originally good work was done here. Opposition is now strong.
2. Four villages report total loss of 19 persons, who are not traceable.
3. Work closed in village with 42 Christians now located 16 miles from preacher; has had no preacher now for 2 years.

Comments on Religious Life of Christian Village Groups

Arrah District, Lucknow Conference—

1. These are Doms, not true Christians, for which reason the people remain indifferent. (8 C)
2. This group (7 C) is from a very low rank. They eat 'juthan' (food left by others), are indifferent to religion, have the habits of dogs; in short are not good people, for they live defiled lives.
3. These are recanted Christians. (15 C)

* Figures (6 C, etc.) refer to number of Christians in village.

Nature and Extent of Religious Persecutions

Bengal Conference—

			No. of villages
Persecution reported (no details given)	..	..	22
No persecution	..	..	114
Blank (no report)	..	..	31

Detailed Descriptive Reports:—

Persecutions by former caste-fellows	..	..	2
Christians are threatened	..	..	4
Christians are frightened and deceived	..	..	1
Christians suffer inconveniences	..	..	7
Christians maltreated	..	..	2
		—	183 villages.

Central Provinces Conference—

Persecution reported (no details given)	..	..	7
No persecution	..	..	149
Blank (no report)	..	..	79

Detailed Descriptive Reports:—

Wages were cut	..	..	1
Employment denied	..	..	1
*Christians maltreated	..	..	3
*Christians threatened	..	..	4
Some people hostile to sweeper Christians	..	..	1
People inwardly angry with Christians and jealous of their improved condition	..	..	1
Show enmity in speech	..	..	1
Persecution secretly carried on	..	..	3
		—	250 villages.

Bhabua Mission—

Persecution reported (no details given)	..	..	15
No persecution	..	..	2
Blank (no report)	..	..	1
		—	18 villages.

Lucknow Conference—

Persecution reported (no details given)	..	..	104
No persecutions	..	..	405
Blank (no report)	..	..	226

Detailed Descriptive Reports:—

† Forced labour	..	..	57
Wages cut	..	..	2
Persecuted by land-holders or police	..	..	14
Persecuted by former caste-fellows	..	..	6
Utensils and food supplies interfered with	..	..	1
Employment denied	..	..	2
„ „ , and beaten	..	..	1

* The Christians were warned by zamindars not to call themselves "Christians".

One reports:—"They tie up the animals of Christians in the pound, give trouble and do not pay regular wages."

Another reports:—"The Station-master caught and ate their fowl; threatened to dismiss them from the railway employ."

† Generally unpaid labour, by order of land-owners or government officials.

One reports:—"The land-holder's servants want to take forced labour and free shoes." Another states:—"If forced (free) labour is not given, the people try to eject them from their houses."

	No. of villages
Houses set fire to	2
Court cases instituted	1
* Christians threatened	2
Christians put off their land	1
Ejection from village threatened	1
† Christians warned not to let preachers visit them	2
People warned not to let Christians come to their homes	1
Right of way not given	3
Through farming operations	2
‡ Inconveniences suffered	3
Christians maltreated	5
§ Persecuted very much (or in every way)	5
Christians persecuted for warning two prostitutes against evil ways	1
Secret persecution	1
Christians not openly persecuted, but feel ashamed before non-Christians, who think ill of them	3
Persecuted because Arya-Samajists are in great numbers	1
Persecuted by Arya-Samajists	28
Christians taunted with warning that Christian rule is going to leave India	1
Hostility to preaching	1
Persecuted for money's sake	1
People completely indifferent	1
Persecution sometimes occurs	31
Christians do not confess openly on account of fear of persecution	15
	— 930 villages.

Table IV (see page 30)

Distance from Hospitals.

In reading these figures, one should compare with the total number reporting this item, 920, rather than with the total number of villages. The distances were not known in many cases and other omissions were made through carelessness. "Hospital" in this case should be regarded in a broad sense; dispensaries are quite generally referred to as "*āspīṭāl*".

Reference to the Conference Minutes of two Conferences, Lucknow and Bengal, show but two small hospitals operated by the Church, one in Ballia (with 9 in-patients and 6,000 out-patients during the year) and another in Pakur with 272 in-patients and 4,833 out-patients.

Infant-Mortality—

These figures work out at 250 per 1,000, but this is doubtless an under-statement. Routine Church statistics report "deaths," but no separate figures for infants. Co-operation in the very worthy programme of "child welfare" should mean increased attention to the care of infants; and depressing, as they are, the figures showing the ratio of deaths to births in the first year of life, are the most reliable index of progress in this field.

Need for Health Propaganda—

A Pastor's sympathy is obviously not expressed usefully in mere enquiry. The service he can render is nevertheless great, despite a lack of medical training. The

* Warned by zamindars to keep the chutiya, (sacred lock).

† One adds:—"Otherwise they will be beaten out of the village."

‡ One reports:—"Abusive language"; another, "Christians are avoided by others."

§ One reports:—"Taking loans, getting work, in every way."

publications of the provincial Public Health Departments, of the Indian Red Cross Society (Lahore) and of the Lady Chelmsford Child Welfare League, are available at low cost prices. Leaflets at $\frac{1}{4}$ anna each ($\frac{1}{2}$ cent) give rules for infant care, disease prevention, etc.; booklets at 2 annas each (4 cents) give stories or series of lessons on hygiene. Pictures, lantern slides and charts can likewise be procured for use in teaching groups. The material is simple but scientific, and it is printed in Hindi, Urdu and Bengali, the languages used in this Area. From an incomplete enquiry we are impressed by the lack of attention to this part of the Gospel message. For the sake of the great body of ignorant, suffering Christians and their children, and to help their neighbours, this way of following in the steps of the Great Healer must be explored more fully. Our Christian share in nation-building demands our fullest co-operation with all public and private effort to improve health conditions. It is the one item towards which gifts could be solicited from Hindu and Muslim friends without reserve. With the modest sum of Rupees thirty (Rs. 30/-) per circuit (on the average), such systematic health propaganda could be begun on a satisfactory scale. Repeated year after year, with varying details health conditions would inevitably be transformed in a thousand villages.

DISCUSSION AND COMMENT ON THE RURAL HOME SUMMARIES

Table I (see page 33)

The primary purpose of this Table is to indicate to readers of this Report the large number of Christian families reached by the Survey and included in succeeding pages. The proportion of the rural Christian community covered, when compared with the 1930 statistics of two of the Annual Conferences concerned, is as follows:—Districts: Asansol—26%; Calcutta Bengali (rural)—61%; Gomoh (rural)—29%; Arrah—61·5%; Buxar—70%; Cawnpore (rural)—61%; Gonda—73%; Lucknow (rural)—22%; Orai—50%; Rai Bareli—45%; Tirhoot—48·5%. In all other districts of the Lucknow and Bengal Conferences, the proportion is 75% or more. The average for both Conferences is 64·2%. (Only the rural sections have been compared in each case.)

(“Dependents, aged 18 and over,” include young people away at school, unemployed youths, and (the largest group) young people helping their parents as members of a joint family group. So far as possible, all married couples, with independent households, have been excluded from this column.)

Note that the number of girls in the homes is uniformly less than that of boys, owing probably to the effect of child marriage customs, which decree that they shall go to their husbands' homes at a very early age. From a scrutiny of Table II, it will be seen that this marked deficiency in the number of girls appears as early as the age group 10 to 14. That child marriage has actually been prevalent is shown in later pages.

Table II (see page 34)

Literacy of Christians.

The ages are those reported by workers, obtained from the parents at the time of the interview. Workers were instructed to verify the age by seeing the child named wherever possible. Emphasis was laid on securing the “real age” and not the “school age.” Dealing with several thousand cases, as here, it is most probable that errors made would “cancel out,” over-estimates being as common as under-estimates. We are not aware of any “constant error” in these figures.

Certain percentages not appearing in the Table are here presented for each of the three Conferences:—

LITERACY PERCENTAGES BY AGE GROUPS AND SEX

		5-9 years		10-14 years		15-17 years		18-20 years		Total		Adults		GRAND TOTAL	
		M. %	F. %	M. %	F. %	M. %	F. %	M. %	F. %	M. %	F. %	M. %	F. %	M. %	F. %
Bengal Conf. ..	..	33	34	40	51	40·8	50	38·6	23·3	37·3	40·5	40·8	32·6	39	36
C.P. Conf. ..	..	27	22·5	34·7	27	47·8	50	36	50	34·6	27	25·7	12·8	27	13·7
Lucknow Conf. ..	..	12·7	7·2	17·2	9·2	12	11	11	7	11·1	8·6	9·3	4·7	11·6	6·2

The “Mass Movement” conditions and the comparative recency of baptisms in the Lucknow Conference (See Table V) explains in part the great gap between these percentages. Furthermore the standard of literacy in the general rural population of the southern half of the United Provinces, in which the Lucknow Conference is situated is considerably lower than in those sections occupied by the Bengal and Central Provinces

Conferences. Were we to have the complete figures for the Bengal Conference, for example (See comment on Table I), it is very likely that the additions would be for families less-privileged and that the percentage of literacy would be to some extent reduced. Greater accuracy could be obtained by working out the percentages for those Districts having 70% or more complete statistics.

A very marked sign of educational progress is revealed by a comparison of adult literacy with that of the children; the improvement being particularly noticeable in the case of the girls.

In regard to the accuracy of the report on *literacy*, we may say that the parents' affirmation, checked by the workers' knowledge of the families, should be fairly accurate. In preparing summaries, care was taken to scrutinize these figures.

Table III (see page 36)

Adult School Progress.

One should note that these figures include preachers and their wives (numbering about 136 men and 120 women), practically all of whom have had some school training.

Those listed in the columns A-B, I-II, the four lowest classes, numbering 303 men and women, except where they are in occupations calling for the use of reading ability (such as preaching), are not likely to have retained much of their education. Indeed Government statistics show that a very large proportion of such persons lapse into illiteracy. The emphasis upon reading the Scriptures among Christians would probably act to prevent that lapse to some degree. But the progress attained at this stage is lamentably low. One should also observe how few have succeeded in reaching the high school stage.

Further educational data, as regards school progress of children, etc., has been delayed in preparation and will be issued shortly as a separate leaflet.

(Note that the figures for Calcutta (Bengali) District, showing only University grades reached by adults, should be regarded as entirely incomplete.)

Table IV (see page 38)

Church Attendance—

The question in our schedule referred to the "stated meeting," led by the preacher or other church worker assigned to the group, and included mainly the Sunday or weekly services, where held. It did not exclude meetings led by laymen, but did exclude mere informal family gatherings, which are dealt with separately below.

One may not hold these figures on church attendance to be conclusive, but they are better than any other evidence now available, on a large scale, to indicate the extent to which Christian instruction (in talks, stories and sermons) and Christian group worship is a regular and frequent force experienced by our rural Christians.

Conference summaries show a large percentage of those reporting the item in the columns headed: "monthly," "sometimes," "seldom," and "never".

Bengal Conf. :—46% ; C.P. Conf. :—45% ; Lucknow Conf. :—40%.

One is unable to state how far those replying in one of these four ways simply absent themselves from the services, or fail to receive pastoral leadership from the Church. We regret that we did not ask for a reason in each case. Both inadequate pastoral care and nominal Christianity are surely factors.

When we find that from 40 to 46% of the 5,507 families which responded in the Area are either irregular or absent at services where a recognized worker is present, we may well pause and ask how deeply we are laying our foundations. The individual may still grow in grace, and where he can read, may gain strength and wisdom from the Scriptures, but the great mass of such groups, illiterate beginners in the New Way, can only hunger and thirst, waiting for a spiritual shepherd.

Family Prayers—

This term included any informal prayer-meeting as well as the neighbourhood and family prayer group.

In the Lucknow Conference, for example, 1,551 families, or about 48% of those reporting the item, urgently require guidance and training, leading to a regular hour of daily prayer, either for the family itself or a group of neighbouring families. One takes a risk in making any statement comparing the relative needs of men for this daily time of prayer; but surely of all persons, those in small scattered Christian groups, families without a resident pastor, most of the members illiterate, their background a crude superstitious idolatry, surrounded by hundreds of Hindu caste-fellows,—surely these need a fixed time of daily prayer and Christian song and story beyond all others. If we neglect this excellent Christian custom at all, by all means let it not be in the villages of India.

Membership in the Church—

(The membership returns being incomplete in the Survey, they will be supplemented in this discussion by figures from the official Conference Minutes, see Table I of Section Four.)

The outstanding fact from both sources (Survey and Minutes) is the very small proportion of members who have been admitted as “full members”. In the Survey of the whole Area, the proportion of “full” to “preparatory” is as 2 : 7; study of the Conference figures reveal even more challenging figures:—

CONFERENCE	CONF. MINUTES		SURVEY (RURAL)	
	Full	Prep.	Full	Prep.
Lucknow (all) ..	4,162	14,750	2,204	7,112
Percentage of Total Members	22%	78%	23%	77%
Lucknow (rural only) ..	17%	83%	..	(Lucknow, Cawnpore, and Allahabad)
Bengal Conf. (all) ..	4,225	3,962	581	409
C.P. Conf. ..	1,920	5,179	243	1,652
Percentage of Total Members	..	..	13%	87%

The variation between Districts is striking. The following table, based on the Annual Conference Minutes (Lucknow Conference), shows the ratio between Full and Preparatory members in the ten Districts of that Conference:—

District	Ratio scale of 10.		Total Community
	Full	Prep.	
Arrah	0·4	to 10	3,092
Bahraich	5·4	.. 10	766
Ballia	1·	10	4,115
Buxar	0·7	10	4,831
Cawnpore (rural)	1·5	10	3,627
Gonda	7·2	10	826
Lucknow (rural)	3·5	10	1,324
Orai	2·6	10	2,071
Rae Bareli	11·4	10	1,669
Tirhoot	6·	10	1,487

A manifest correlation exists between size of the baptized community and the acceptance into full membership. From a study of the Survey figures and the Conference Minutes of other years, we are convinced that this situation is not due to a recent (within five years) influx of large numbers.

The general question of promotion into "full membership" is of larger import than any brief notice in this section. We may first draw attention, however, to certain obvious conclusions:—

1. That an overwhelming proportion of the members are in the preparatory state in eight of the 20 districts reviewed;—and these the largest in point of numbers.
2. That indications from the Table on "Baptism" suggest that a considerable proportion of these preparatory members have been so for more than 10 years. (This was observed continually during the tabulation.)
3. That a large proportion of the full members are concentrated in cities and large towns; if these were all eliminated from the above Districts (as they have been in the case of two only), the ratio of "Full" to "Preparatory" would be even lower.

The question is one bound up with that of Pastoral Care and Lay Leadership, referred to earlier in the Report. It involves the transformation of our current ideas of "Membership" into something more Indian, more practical in its daily appeal and interest, a fraternal privilege which brings together fellowship, unity, loyalty and responsibility. The way for its study is open; such figures, as these, well known to every District leader, are voicing a call for pioneers.

Table V (see page 40)

Baptism—

The first columns of the Table, showing the number of "unbaptized children" reported, indicate for the most part carelessness in pastoral care of families. The reduced staffs of recent years, brought on by decreased financial support, have been partly responsible for this state of affairs. In a few cases, however, parents were unwilling for their children to receive baptism. It is quite clear that this group should be no longer neglected and that every Christian family should have facilities for its children to be baptized, if it so desires. The age distribution of these children indicate that 28% of all the boys and 25% of all the girls reported from Ballia District over four years of age were unbaptized. Other Districts show smaller percentages, but if we were to have in each case the remainder of the families listed from 20% to 70% (see comment on Table I), we believe that a much larger number of children thus neglected would be found. We show 661 children above 4 years of age reported as unbaptized in the Area as a whole, and a total unbaptized of 1,400! (These are all in "Christian" families.)

Recency of Baptisms—

Comparison with Table I—"number of adults"—indicates that we do not have here a full report, even of those baptized adults who were included in the Survey. While the figures are of interest, they give in general a larger degree of significance when related to the total columns in this Table, as showing the proportion of those reporting who have been baptized Christians for varying periods. We believe that in general the same proportions would be found if all baptized persons had been included here.

Of special interest is the fact that 37% of the men and 39% of the women reported were baptized during the last nine years, considering the Area as a whole. And only 9% of the men and women reported were baptized before 1900! We need more conclusive figures on this subject. To the stranger to India it is one more indication of the extreme youth of this growing Methodist Church, so far as the great mass of numbers is concerned. In all criticisms, implied or direct, this fact should be kept in mind.

*Table VI (see page 42)**Disease Prevention—*

The column "No. of families reporting" requires brief explanation. By oversight in printing a short form of the schedule for married couples without children, the questions concerning disease prevention, housing, and two minor points were omitted. The figure is therefore considerably less than the total number of families reviewed. It, of course, includes both negative and affirmative replies.

The question as to use of the preventive means of vaccination and inoculation was inserted partly to call the attention of the workers and the families to these existing sources of health protection; but they also give us an indication of the extent to which, in certain sections, particularly, the growth of these desirable practices is proceeding. The use of vaccination and of quinine for malaria is more prevalent than many would have suspected. Government public health propaganda and travelling medical officers are doubtless mainly responsible for this improvement. It should be the duty of all of our workers to gain acquaintance with sources of treatment and prevention for all such epidemic diseases, as well as the rudimentary precautions necessary to prevent their spread.

Housing of Families—

One very elementary point was included in the schedule, that of the number of rooms used for living purposes. By instruction, such places as store-rooms, bath-rooms, verandahs, kitchens, and the like, were excluded. Had it been possible to expect accurate details, more descriptive material would have been asked for. The figures merely set before us what all acquainted with village conditions know, that the one-room and two-room cottage-hut is the most common abode of our rural families. In the United Provinces and Bengal these will be of mud (adobe) construction, with thatch or cheap home-made tile roofs; some are built of matting or leaf thatch almost entirely. As a church with a heavy rural responsibility we need more studies, with pictorial details, to exhibit the housing conditions in villages, and to enquire into possible improvements and any growth observed in the desire for improvement among Christians.

(Note that the figures for Arrah and Orai (5-6 rooms) include some houses in large towns, where educated persons are employed, and strictly speaking, should not be included in full.)

(See above, in Comment on Village Summary, Need for Health Propaganda.)

*Table VII (see page 43)**Religion of Parents and Grandparents—*

The figures given in this Table, showing only 482 men and women in the entire (rural) Area, whose parents were Christian-born and only 147 whose grand-parents were Christian-born, present most emphatically the extreme youth of our Church. The column "Hindu converts" refers to those who became Christian converts but were not born of Christian parents. More of each class would certainly be discovered if we had a complete record, but the proportion would not be greatly disturbed; in fact the ratio of those whose parents were born in Christian homes would probably be decreased. We must also point out that the figures for urban families would show many more of the class recorded in the second column. All other adults reported that their parents were Hindus. In some cases we have the castes mentioned, but these are so incomplete in general as to be unsuitable for presentation in this Report. The small number of Muslim ancestry is also noteworthy.

*Table VIII (see page 44)**Christian Marriage Rites—*

Attention is drawn to the footnote attached to this Table:—Obviously a great number of the adults, being born and brought up in Hindu families, were married at an early age according to Hindu rites. Later, conversion and baptism took place and the earlier marriages were recognized. The figures given for the number of children married by

Christian rites are presented with reservations, for it was felt that in the schedules used, the position of the question may have caused it to be overlooked or misunderstood. For that reason, in several Districts the figures were omitted entirely.

But acquaintance with the conditions in these Districts shows conclusively that Christian marriage rites are not generally observed;—though the preacher may be invited to attend the wedding, the form used is more Hindu than Christian. Efforts are being made to adopt the more attractive and symbolic features of the Hindu wedding to Christian usage. The fault lies more with us than with the people. We must come to recognize the large *social* element in the wedding, and rid ourselves of the idea that a Christian wedding must be similar to that performed among Europeans or in Western lands.

What impresses us is the vast proportion of homes in which the start in family life came under Hindu sanction, with such associations as are far removed from thoughts of Jesus' blessing and fellowship. We would suggest, not only renewed effort to build up an Indian marriage service and celebration which can be sincerely blessed by the Church in Christ's name, but also the establishment of some form of Consecration of husband and wife, at the time of the first-born's baptism, for example, which shall bring directly before them, with the company of Christians to witness, the Christian ideal of married life; it would not need to imply re-marriage, of course, but a dedication to a higher married mission and ideal.

Table IX (see page 45)

Persistence of non-Christian Customs—

(The Table may be regarded as a conservative summary of conditions.)

The first column refers to families possessing idols or shrines in the house or on the property. The second records families who are known to visit temples or public shrines (generally the latter, in the case of those of low-caste ancestry). Additional reports sent by District Superintendents insist that these figures are correct for the Districts.

The *chutiya*, or sacred lock, is the one symbol of Hindu allegiance with is given up with great reluctance. Indeed great pressure is brought upon new converts in the villages by their former caste-fellows and others to keep them wearing the *chutiya*.

The column, "number of deaths", is presented for the sake of the comparison it affords with the adjoining column, "number buried with Christian rites". The figures in these columns were recorded not from family reports but from those of the villages in which Christians live. They are doubtless not entirely complete, but the proportion would still hold. It should be understood that we do not imply that cremation cannot be performed along with a Christian funeral service.

Early Marriage Memorandum—

As the reports are incomplete, figures are given only for selected Districts, for which almost all circuits made reports. The actual age of marriage was not reported with sufficient uniformity as to yield to tabulation. The ages given are of children who were *returned as married* at the time of the Survey.

		Under 12*	12-14 yrs.	Under 15*	Total children, aged 10-14
Gomoh (Bengal Conf.)					
Boys	..	14	24	38	54
Girls	..	17	5	22	27
Khandwa (C.P. Conf.)					
Boys	..	..	..	58	171
Girls	..	..	..	83	118

Including a few under 10.

	Under 12*	12-14 yrs.	Under 15*	Total children, aged 10-14.
<i>Lucknow Conference—</i>				
Arrah:				
Boys and Girls			164	259
Ballia:				
Boys			130	272
Girls			107	208
Buxar:				
Boys and Girls			300	457
Cawnpore:				
Boys			8	168
Girls		6	12	123
Orai:				
Boys		2	10	94
Girls		12	10	55

Early Marriage among Christians—

In the great majority of these cases, particularly as respects the girls, the marriage referred to is the "first" or betrothal ceremony. Its significance lies principally in this fact:—that the youthful husband or his parents may at any time after puberty decide that the final "second" marriage shall be carried out and the bride be brought to his home. Thus the girl lives in an atmosphere of imminent change from childhood to womanhood; play is wasteful and only home-work and the family occupation are desirable preparations for the on-coming days of wifehood. Education is not seen to be of practical value, since the husband or his parents will soon become responsible for the daughter. A similar type of reasoning keeps the boy on his father's fields; he must soon become a bread-winner to enable him to care for his new wife. All this follows upon the practice of parents putting the child early to work in order to eke out some small pittance to help earn their own rice and bread.

The student of these figures, though alarmed at their significance, is advised to acquaint himself with the problems of Indian village work, to understand the force and power of the social-economic pressure which faces these new converts, who are in the majority of cases without the moral support of their pastor and mature Christian laymen, and very frequently living in small scattered groups, where resistance to the commands of their village superiors (socially) would mean loss of work and other great hardships. Time will change these handicaps; we have to *hasten time* by wiser distribution of pastor-leaders, more thorough training of laymen, spreading education, building up economic independence through fostering handicrafts, working to develop friendly tolerance among Hindus in the villages, and treating the problem as one of families and not of "mohallahs".

Table XI (see page 48)

Christians as Farmers and Cultivators—

We were unable to have the figures in regard to the quantity of land concerned checked by those experienced in the several Districts. There are possible errors in the report, owing to the reluctance of some villages to tell the exact quantity of land owned or cultivated. From that standpoint, the number of bighas (about $\frac{1}{2}$ of an acre) would be under-stated. Another source of error would be the tendency of some workers to record the answer by guess-work—that is, not having been given an answer by the farmer, he puts down his own estimate. But with these possibilities in mind, it seems clear that a very large number of these village Christians pursue farming and cultivation as one of their sources of income. The cross totals of the land columns yield no result, for

Including a few under 10.

some men both own and rent. While the larger number clearly work and hold very small portions of land, not much more than an acre, a considerable group, of more than 350, hold 5 acres of land or more. Most of these are in the Bengal Conference. Distinctions between Districts are of interest.

A total of 1,758 men report themselves as cultivating land. Others use land for cattle grazing. The total of the first column, 1,690, refers to those who cultivate *with their own hands*. The few who do not, report that they hire servants, or sub-let their land on shares to other parties.

The total number reporting that they own land is 1,390; those who rent (they may also own) land are 1,233.

Table XII (see page 51)

Christians' Production of Grain Crops (during year 1929-30)—

The first column, headed "Number cultivating land", actually refers to the total number of those reporting grain crops in this Table and should be so understood. It will be seen that the total of this column exceeds both the figure of "personal cultivation" and that of "cultivation" shown in the preceding Table. One suspects that some men have reported their share of grain obtained in a joint family arrangement, where they personally did not cultivate but perhaps cared for the livestock.

Here too, the possibility of deceptive answers is present, resulting in under-statements of the quantities produced or obtained. Hence we should not take too seriously the figures of reports showing 1 to 4 maunds of grain.

We endeavoured to secure information concerning the kinds of grain, but except for a few circuits, no helpful reports were received.

These figures may be of use in estimating the capacity of village groups to undertake the support of their own pastor.

Table XIII (see page 52)

Instruments of Production—

Attention is called here to the very small use of the "co-operative" idea in this Area and to the few with life insurance. The Christian Mutual Life Insurance Company (Lahore), whose General Manager is the Rev. W. J. Clark, of the American Presbyterian Mission, kindly sent out to each of our Superintendents copies of the Company's prospectus of their "four anna policy", designed especially for the village Christian. All provincial Governments have co-operative departments which would render valuable aid and guidance in cases of village Christian groups needing to organize, either for marketing, production, or credit.

A principal item of capital and an evidence of genuine farmer status is plow ownership. The total number of farmers owning plows, not shown in the table, is 814. 247 of these are in the Pakur District, and 356 in the Ballia District, leaving a total of 211 for all other Districts.

Livestock—

To quote from the "Suggestions" sent to Superintendents:—

"One fact brought out clearly in the Survey is the very large proportion of families owning some income-producing farm animals. We are informed by Mr. W. H. Wiser (A.P. Mission) of Mainpuri, that the care of these animals is generally neglected through ignorance and lack of touch with the Government veterinary departments. Yet the farmer values his animals and desperately needs their help in bringing in his income. Here may be a neglected field of service. . . . if one worker in a District staff could be sent for a brief training in animal diseases and their treatment, the simpler cases could be attended to. . . ."

"Further, the financial prospects of our people will be improved if more goats and chickens can be acquired by them. These are steady sources of income, and Districts

where Christians may specialize in milk and egg production could soon reap a decided advantage in self-support...."

Table XIV (see page 54)

Loans taken by Christians—

The well-known difficulty of getting people to declare their indebtedness has operated in this case. Nevertheless our workers succeeded in getting 1,843 heads of families to admit that they had received loans. The number is of course much greater. We did not attempt to get the amounts borrowed, but this information was actually reported in a good many cases. Those who mentioned the amounts borrowed seem to have given mostly small sums under Rs. 100.

The interest rates reported from Ballia District are lower than in any other, owing to the organization of co-operative societies in that section.

The reasons for taking loans are full of interest to the student, and yield guidance to the worker who wants to know where to begin his "adult education".

Reading behind these cold figures, one comes upon such quotations as this, taken from a Survey form:—

"Like a slave, his freedom is difficult; after the father dies, the son works, after him his son works, and so on, and the principal remains intact."

"Took a loan of Rs. 200; paid interest by labour in the fields, but the principal is never paid up; he only receives the day's food."

Table XV (see page 56)

Income—

These figures are the intelligent estimates of *family* incomes entered by Survey workers, who were well acquainted with the current local economic conditions and, for the most part, aware of the particular family circumstances. It proved to be impossible to tabulate satisfactorily the relation of size of family to these incomes. The higher daily incomes, say of Rs. 2/8 and above, are rarely those of farmers or genuine villagers; they are of clerks, teachers, Government employees, etc. The lowest incomes, of 1 to 3 annas daily, are mostly those of widows, widowers or childless couples. The use of the *median* measure fortunately avoids giving undue weight to figures at either end of the scale.

Table XVI (see page 58)

Church Collections—

In studying this table, comparatively little weight is to be given to the total amounts reported. The significant facts gathered here are (a) the large number of families reported to have given nothing in cash or kind, during the past year (12 months); (b) the small number, comparatively, who give in cash form; (c) the relatively small size of the gifts; and (d) the large amounts given by the preachers, as their tithe, deducted at source (generally), compared with that given by the laymen in the District.

The writers of the Report do not claim that this table completely represents the giving of these families, nor does it cover all families in the Church; nevertheless it seems to us to set forth more clearly than before, certain aspects of the problem of Church support and to make realistic many descriptive phrases which have been used in past discussion of this problem.

DISCUSSION AND COMMENT ON URBAN HOME SUMMARIES

Table I (see page 62)

Purpose of the Table—

The remarks introductory to Table I of the Rural Home Summary are applicable here. The main purpose of the table is to indicate the number of persons included in this Section of the Survey and not to give official statistics of the size of each urban church.

In a number of cases, notably that of Lucknow Central Church, very incomplete figures were returned, and in other cases, as the Allahabad Church and the Daliganj Church, Lucknow, no returns were received. Up to the time of writing, unfortunately, it has been impossible to secure accurate figures to show how far in each case members of the city congregations were not reached. From such figures as are available, we find that between 50 and 75% of the active congregations have been covered, in all but a very few cases. Table I of Section Four may be consulted to give a more detailed comparison of figures as reported in the Conference Minutes.

Literacy in the City Church—

The relatively high proportion of literacy, both among adults and children, is to be expected, but comparisons with the corresponding tables of our Rural Home Summary are instructive. For instance from the Cawnpore Central Church are reported 382 literate children and adults out of 643 persons, whereas in the Cawnpore rural district, out of 1,992 persons only 184 are reported as literate!

Table II (see page 64)

Housing—

The large proportion of those living in one and two room houses is a revelation to many who have been accustomed to expect a much wider difference between rural and urban living conditions. One should note that some of the richer members of the congregations were not reported; also that in each case, only a proportion of the congregation is covered. Nevertheless the housing condition of many of our poorer members in the cities is wretched in the extreme.

Table III (see page 65)

Religious Practice—

The discussion of Church Membership and Recency of Baptism found in connection with the Rural Home Summary may be consulted with profit in this connection. Considerable differences will be manifest, as one compares the urban figures with those reported from the rural sections. (See Pages 13, 14.)

Table IV (see page 66)

Religion of Parents and Grandparents—

The discussion on the corresponding table under the Rural Home Summary should be consulted in this connection. Again one finds a contrast between the situation in city and country. (See Page 15.)

Table VI (see page 68)

Monthly Incomes—

To help in the interpretation of these income figures the following indications of salary wage status are offered:—

	MONTHLY SALARIES OR WAGE AVERAGES IN		
	United Provinces	Bengal	C.P.
House servant (man) ..	Rs. 9 to Rs. 20	Rs. 9 to Rs. 18	Rs. 7 to Rs. 14
Artisan (mason) ..	Rs. 20 to Rs. 50	Rs. 20 to Rs. 40	Rs. 16 to Rs. 35
Junior clerk (High School pass) ..	Rs. 25 to Rs. 50	Rs. 25 to Rs. 40	Rs. 25 to Rs. 50
Teacher (Trained and High School) ..	Rs. 45 to Rs. 100	Rs. 25 to Rs. 70	Rs. 45 to Rs. 100
Teacher, B.A. ..	Rs. 50 to Rs. 100	Rs. 40 to Rs. 85	Rs. 50 to Rs. 100

Table VII (see page 70)

Church Offering—

Attention is drawn to Table I of Section Four in which these monthly offerings reported have been reduced to annual figures for each District concerned. As with the corresponding table in the Rural Home Summary, these figures do not attempt to give a full statement of the church's income from urban families. A more complete census of urban local support will be required. But the most common size of monthly contribution is of interest, as is also the range of sharing in the local church expenses. Income figures (see Table VI) should be consulted also.

The column headed "no support" should not be taken as final, as among city groups some refuse to divulge what they are giving.

TABLES

SECTION ONE

Record of *reported* villages in which live Christians of the Methodist Episcopal Church.

VILLAGE SUMMARIES

TABLE I.—VILLAGES, POPULATION,

DISTRICTS	Number of Villages Reported	Total Population*	Number of Villages with Population of					Number of Christians
			50-300	400-600	700-1,000	1,100-1,500	Over 1,500	
Asansol†	3	1,287	1	..	1	1	..	96
Birbhum	6	24,087	1	1	..	..	4	322
Calcutta (Bengali)	14	8,251	3	6	2	2	..	1,033
Gomoh	55	43,091	21	17	9	3	5	1,448
Pakur	105	37,291	75	17	11	1	1	1,880
<i>Totals, Bengal Annual Conference</i>	183	1,14,007	101	41	23	7	10	4,779
Balaghat	55	32,962	29	18	2	1	4	564
Jubbulpore	29	21,729	16	5	2	3	3	211
Khandwa	105	61,422	55	23	8	8	11	2,132
Narsinghpur	50	67,501	19	8	5	7	11	1,263
Raipur	11	20,429	1	3	3	3	1	343
<i>Totals, Central Provinces Annual Conference</i>	250	2,04,043	120	57	20	22	30	4,513
Arrah	95	95,745	28	27	22	6	11	2,176
Bahraich	78	41,780	52	19	4	1	2	543
Ballia	104	97,498	29	25	18	10	20	3,726
Buxar	115	65,648	29	19	7	24	15	3,283
Cawnpore	225	88,463	122	44	14	9	9	2,488
Gonda	55	42,201	41	5	3	1	7	506
Lucknow	13	20,873	3	1	3	2	4	302
Orai	150	1,73,129	39	29	35	10	37	1,267
Rae Bareli	40	36,610	12	11	5	..	10	722
Tirhoot	55	66,576	27	9	6	1	12	864
<i>Totals, Lucknow Annual Conference</i>	930	7,28,523	382	189	117	64	127	15,877
<i>Totals, Bhabua Mission</i>	18	28,764	3	2	4	4	6	132
<i>Totals, Calcutta Area</i>	1,381	10,75,337	606	289	164	97	173	25,301

* Estimated on local enquiry, not taken from census

† Reports on 15 other villages of Asansol District were lost in the mails after being sent by

CHRISTIANS, OCCUPATION OF FIELD

Number of Villages with Christian Population of							Number of Villages that have had Christian Work for							Muslim Population	Hindu Population	Santali Population
1-4	5-10	11-20	21-50	51-100	101-150	Over 150	0-2 years	3-5 years	6-10 years	11-20 years	21-30 years	31-40 years	41-50 years			
..	..	1	2	..	..	..	..	..	..	..	..	1	1	..	1,191	..
..	..	1	3	1	1	..	1	..	..	..	2	..	3	9,325	14,440	..
..	1	8	3	2	2	2	1	..	..	..	..	1	..	1,404	5,814	..
3	15	17	14	4	2	..	5	10	11	27	14	1	2	8,237	33,406	..
20	43	27	10	4	1	..	1	7	32	30	13	4	1	1,421	5,094	28,896
23	59	49	32	11	6	2	8	17	43	57	29	7	7	20,387	58,754	28,896
27	14	9	3	2	..	..	9	7	5	11	3	4	..	1,592	30,806	..
12	12	3	2	..	..	..	1	2	11	10	..	..	..	2,151	19,367	..
38	16	19	17	12	2	1	4	5	23	23	33	8	8	3,872	55,418	..
9	23	11	4	3	..	..	3	8	20	16	..	..	..	6,235	60,003	..
3	5	2	..	..	..	1	2	1	..	1	..	1	..	5,047	15,039	..
89	70	44	26	17	2	2	19	23	59	61	36	13	8	18,897	1,80,633	..
8	32	20	24	9	1	..	4	4	19	49	2	3	7	5,868	87,701	..
40	20	16	2	..	..	..	2	7	7	27	14	1	2	14,996	26,241	..
5	18	19	37	17	7	1	4	6	8	59	13	1	..	7,783	85,989	..
16	19	29	33	12	5	..	2	8	19	60	11	2	1	3,545	58,820	..
60	91	49	21	3	1	..	11	28	50	71	40	11	1	13,432	72,543	..
30	12	8	7	..	..	..	1	5	9	13	1	15	5	12,843	28,852	..
2	1	6	3	1	..	..	..	1	4	..	1	2	5	5,765	14,806	..
52	65	21	11	..	1	..	3	6	30	53	28	11	3	15,742	1,56,120	..
10	9	11	6	4	..	..	1	4	14	9	5	3	..	3,434	32,454	..
10	22	13	7	..	3	..	7	8	15	1	2	3	6	14,625	51,087	..
233	289	192	151	46	18	1	35	77	175	342	117	52	30	98,033	6,14,613	..
5	10	3	..	..	..	..	..	5	11	..	..	..	..	3,152	25,480	..
350	428	288	209	74	26	5	62	122	288	460	182	72	45	1,40,469	8,79,480	28,896

VILLAGE SUMMARIES

TABLE II.—CHRISTIAN

DISTRICTS	Num- ber of Villages	PLAN FOR PASTORAL CARE			
		Weekly	Fortnightly	Monthly	Less often
Asansol	3	* ..	..	..	..
Birbhum	6	5	1	..	..
Calcutta (Bengali)	14	12	1	..	..
Gomoh	55	..	..	..	..
Pakur	105	21	14	38	32
<i>Totals, Bengal Annual Conference</i>	183	38	16	38	32
Balaghat	55	33	..	7	12
Jubbulpore	29	13	7	6	3
Khandwa	105	53	20	14	6
Narsinghpur	50	9	4	14	23
Raipur	11	7	..	4	..
<i>Totals, Central Provinces Annual Conference</i>	250	115	31	45	44
Arrah	95	22	30	16	27
Bahraich	78	..	..	..	..
Ballia	104	63	27	8	3
Buxar	115	44	22	16	17
Cawnpore	225	64	54	82	19
Gonda	55	27	6	19	1
Lucknow	13	9	..	..	..
Orai	150	25	21	37	33
Rao Bareilly	40	20	8	10	2
Tirhoot	55	34	4	9	3
<i>Totals, Lucknow Annual Conference</i>	930	308	172	197	105
<i>Totals, Bhabua Mission</i>	18	2	6	9	..
<i>Totals, Calcutta Area</i>	1,381	463	225	289	181

* Figures refer to

GUIDANCE

ACTUAL PASTORAL CARE			WORKERS		Church Buildings	DISTANCE OF VILLAGES FROM CHURCH BUILDINGS					
Resident	Regular	Irregular	Unpaid	Other Missions		Miles 1-5	Miles 6-10	Miles 11-20	Miles 21-40	Miles 41-60	Miles over 60
*..	2	1	*1	*..	*1	*3	..	..	..	..	..
5	1	..	3	..	1	1	..	1	..	..	..
10	10	1	6	9	7	5	..	..	..	..	..
..	..	..	6	4	2	18	4	6	2	4	..
13	26	66	18	6	8	72	14	5	1	..	..
28	39	68	34	19	21	99	18	12	3	4	..
12	24	16	19	1	8	17	8	12	6	1	..
4	12	13	2	..	3	8	7	10	1	..	..
19	54	23	5	30	8	37	20	28	9	..	..
6	21	22	4	3	4	14	20	10	2	..	..
6	4	..	3	2	1	..	..	1	2	2	..
47	115	74	33	36	24	76	55	61	20	3	..
6	44	45	1	1	..	..	..	..	..	..	..
..	..	..	3	9	4	5	..	1	23	1	..
8	72	16	1	..	2	22	38	38	2	..	..
9	41	26	7	4	1	23	26	53	1	..	..
17	131	29	8	3	6	8	2	20	87	53	46
9	29	18	..	5	3	13	8	18	15	2	..
10	2	1	2	..	1	..	..	9	3	..	..
6	24	60	2	6	1	8	11	9	22	..	8
10	13	10	..	..	1	11	9	8	1	..	7
5	31	16	3	12	4	6	3	8	14	..	..
80	387	221	27	40	23	96	97	164	168	56	61
1	5	11	..	..	..	..	..	..	..	13	5
156	546	374	94	95	68	271	170	237	191	76	66

number of villages

VILLAGE SUMMARIES

TABLE III.—ATTITUDES TO

DISTRICTS	Number of Villages	HINDU LEADERS			MOSLEM LEADERS		
		Friendly	Indifferent	Hostile	Friendly	Indifferent	Hostile
Asansol	3	*3	..	..	*..	..	..
Birbhum	6	3	2	1	4	3	..
Calcutta (Bengali)	14	9	..	1	3	..	..
Gomoh	55	30	16	12	22	21	11
Pakur	105	24	13	15	4	4	2
<i>Totals, Bengal Annual Conference</i>	183	69	31	29	33	28	13
Balaghat	55	23	..	6	21	..	11
Jubbulpore	29	14	..	1	8	..	..
Khandwa	105	46	56	2	38	58	..
Narsinghpur	50	27	20	2	18	14	1
Raipur	11	11	..	..	9	..	..
<i>Totals, Central Provinces Annual Conference</i>	250	121	76	11	94	72	12
Arrah	95	25	45	9	14	34	1
Bahraich	78	10	31	16	10	30	16
Ballia	104	9	45	46	38	38	2
Buxar	115	13	32	6	38	38	3
Cawnpore	225	86	95	25	89	71	6
Gonda	55	37	34	5	30	29	1
Lucknow	13	7	4	..	6	5	1
Orai	150	36	52	5	36	27	1
Rai Bareli	40	23	15	1	13	13	1
Tirhoot	55	22	25	3	21	26	..
<i>Totals, Lucknow Annual Conference</i>	930	268	378	116	295	311	32
<i>Totals, Bhabua Mission</i>	18	1	17	..	1	17	..
<i>Totals, Calcutta Area</i>	1,381	459	502	156	423	428	57

* All figures refer

WARDS CHRISTIANS

LANDLORDS			MONEY-LENDERS AND SHOP-KEEPERS			GOVERNMENT EMPLOYEES			OTHERS		
Friendly	Indifferent	Hostile	Friendly	Indifferent	Hostile	Friendly	Indifferent	Hostile	Friendly	Indifferent	Hostile
*..	..	..	*..	..	..	*1	..	..	*..	..	..
1	..	..	4	..	..	1	..	..	5	1	..
..	..	..	..	..	..	2	..	..	4	..	1
36	10	12	36	13	6	24	2	4	28	15	9
1	2	..	1	2	5	5	2	..	18	12	1
38	12	12	41	15	11	33	4	4	55	28	11
21	..	..	22	..	..	32	..	..	46	..	..
22	2	2	17	2	1	22	2	1	17	2	2
39	60	1	40	59	1	34	61	1	50	53	..
34	14	..	20	9	..	24	15	..	28	18	2
9	..	..	9	..	..	9	..	..	9	..	..
125	76	3	108	70	2	121	78	2	150	73	4
19	41	3	11	35	1	7	42	1	6	41	..
9	29	17	8	25	16	8	26	16	10	11	16
18	30	50	18	67	4	55	27	5	21	52	6
14	39	49	33	61	9	22	65	16	13	70	7
80	80	16	65	59	21	50	40	1	59	73	10
37	31	..	46	15	..	35	28	1	30	29	..
5	5	2	5	4	1	4	3	2	6	1	1
40	33	1	34	33	2	32	32	1	38	28	1
16	6	5	16	13	2	15	13	2	13	12	1
21	23	3	20	21	..	23	22	1	17	20	3
259	317	146	256	333	56	251	298	46	213	337	45
1	17	..	1	17	..	18	.	..	16	2	..
423	422	161	406	435	69	423	380	52	434	440	60

to number of villages

VILLAGE SUMMARIES

TABLE IV

DISTRICTS	Number of Villages	DISTANCE FROM HOSPITAL				INFANT MORTALITY	
		Miles 1-3	Miles 4-6	Miles 7-15	Miles over 15	Births in year previous to survey	Deaths same period infants less than one year
Asansol	3	*..	1	1	..	..	..
Birbhum	6	5	..	..	..	12	2
Calcutta (Bengali) ..	14	2	..	..	2	51	2
Gomoh	55	33	12	7	2	36	12
Pakur	105	20	24	18	6	61	12
<i>Totals, Bengal Annual Conference</i> ..	183	60	37	26	10	160	28
Balaghat	55	6	2	26	7	22	2
Jubbulpore	29	1	2	19	6	12	2
Khandwa	105	..	3	17	..	157	39
Narsinghpur	50	9	8	21	2	39	10
Raipur	11	3	..	1	4	20	7
<i>Totals, Central Provinces Annual Conference</i> ..	250	19	15	84	19	250	60
Arrah	95	24	28	15	..	96	24
Bahraich	78	26	7	5	..	40	15
Ballia	104	..	..	..	..	256	56
Buxar	115	30	44	21	..	275	108
Cawnpore	225	43	57	57	23	134	35
Gonda	55	21	7	16	3	35	6
Lucknow	13	8	5	..	..	..	..
Orai	150	21	52	45	6	121	10
Rae Bareli	40	10	10	3	2	..	..
Tirhoot	55	29	3	4	11	44	12
<i>Totals, Lucknow Annual Conference</i> ..	930	212	213	166	45	1,001	266
<i>Totals, Bhabua Mission</i> ..	18	3	9	2	..	11	2
<i>Totals, Calcutta Area</i> ..	1,381	294	274	278	74	1,422	356

* Figures refer to number of villages

TABLES

SECTION TWO

Record of *reported* rural homes in which live Christians of the Methodist Episcopal Church. The figures *do not* show the total number of adherents of the Methodist Church in these Districts. Table I of Section Four is the only table giving a comparison of the actual number of adherents, according to Annual Conference Minutes, with those reported in the Survey.

RURAL HOME SUMMARIES
TABLE I.—CHRISTIAN POPULATION TOTALS

DISTRICTS	Number of Families Recorded	Number of Villages	Total Number of Adults	ADULTS		Total Children	Total Adults and Children	Boys under 18	Girls under 18	DEPENDENTS OVER 18		DEPENDENTS, AGES UNCERTAIN	
				M.	F.					M.	F.	M.	F.
Asansol ..	87	21	152	75	77	189	341	89	78	4	5	8	5
Birbhum ..	83	5	153	72	81	187	340	84	90	7	5	1	..
Calcutta (Bengali) ..	122	31	278	167	111	287	565	154	104	18	4	7	..
Gomoh ..	194	40	284	166	118	233	517	128	98	6	1	..	..
Pakur ..	343	111	597	288	309	798	1,395	349	343	46	36	12	12
<i>Totals, Bengal Annual Conference ..</i>	829	208	1,464	768	696	1,694	3,158	804	713	81	51	28	17
Balaghat ..	137	53	229	121	108	179	408	79	83	3	..	8	6
Jubbulpore ..	45	24	87	42	45	82	169	41	36	3	1	1	..
Khandwa ..	657	117	1,173	573	600	996	2,169	530	431	24	10	1	..
Narsinghpur ..	250	74	411	215	196	395	806	202	172	7	1	11	2
Raipur ..	37	8	59	35	24	68	127	39	24	2	2	1	..
<i>Totals, Central Provinces Annual Conference ..</i>	1,126	276	1,959	986	973	1,720	3,679	891	746	39	14	22	8
Arrah ..	581	105	964	466	498	870	1,834	421	306	78	28	28	9
Bahraich ..	239	84	338	195	143	235	573	128	70	19	7	4	7
Ballia ..	931	100	1,483	759	724	1,816	3,299	817	691	112	74	82	40
Buxar ..	1,024	136	1,756	906	850	1,618	3,374	909	612	40	23	15	19
Cawnpore ..	604	214	1,066	564	502	926	1,902	492	364	48	20	2	..
Gonda ..	166	11	264	141	123	158	422	73	70	5	1	6	3
Lucknow ..	72	19	113	59	54	87	200	36	40	7	2	2	..
Orai ..	345	136	544	306	238	486	1,030	236	179	28	11	21	11
Rai Bareli ..	241	64	347	198	149	320	667	132	146	11	4	17	10
Tirhoot ..	203	79	335	172	163	255	690	127	111	2	..	7	8
<i>Totals, Lucknow Annual Conference ..</i>	4,406	948	7,210	3,766	3,444	6,769	14,081	3,371	2,589	350	170	184	107
<i>Totals, Bhabua Mission ..</i>	36	18	56	36	20	53	109	24	22	5	2	..	..
<i>Totals, Calcutta Area</i>	6,397	1,450	10,689	5,556	5,133	10,236	21,027	5,090	4,070	475	237	234	132

RURAL HOME SUMMARIES

TABLE II.—LITERACY

DISTRICTS	5-9 YEARS				10-14 YEARS				15-17 YEARS			
	Number Re-ported		Literate		Number Re-ported		Literate		Number Reported		Literate	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Asansol	20	23	2	4	25	20	6	12	15	11	5	6
Birbhum	26	33	22	28	26	25	23	25	10	5	9	5
Calcutta (Bengali) ..	57	49	27	32	63	38	39	29	34	17	27	17
Gomoh	31	46	2	4	54	27	4	..	25	9	1	..
Pakur	106	135	27	29	115	94	40	38	58	45	16	15
<i>Totals, Bengal Annual Conference</i>	240	286	80	97	283	204	112	104	142	87	58	43
Balaghat	22	32	15	12	21	20	16	12	12	4	7	3
Jubbulpore	8	13	3	2	15	9	4	3	6	1	..	1
Khandwa	157	157	28	18	171	118	42	15	74	18	28	6
Narsinghpur	45	67	10	26	69	49	28	20	40	17	26	8
Raipur	13	6	10	4	12	4	10	4	4	5	4	4
<i>Totals, Central Provinces Annual Conference</i> ..	245	275	66	62	288	200	100	54	136	45	65	22
Arrah	122	104	21	5	158	101	31	8	92	51	14	4
Bahraich	23	13	3	..	50	29	4	2	47	20	1	..
Ballia	204	177	25	6	272	208	42	7	165	147	16	6
Buxar	265	222	35	17	291	166	57	18	157	54	13	6
Cawnpore	125	100	19	4	168	123	27	11	103	51	22	15
Gonda	22	26	4	7	20	15	7	4	12	6	4	3
Lucknow	11	18	2	3	14	9	5	6	9	8	4	3
Orai	68	60	3	5	94	55	11	3	43	34	5	4
Rai Bareilly	50	53	1	4	41	..	1	..	23	15	..	..
Tirhoot	35	26	5	7	40	32	13	9	26	24	3	4
<i>Totals, Lucknow Annual Conference</i>	925	799	118	58	1,148	738	198	68	677	410	82	45
<i>Totals, Bhabua Mission</i>	10	4	2	1	4	7	1	3	4	7	1	4
<i>Totals, Calcutta Area</i>	1,420	1,364	266	218	1,723	1,149	411	229	959	549	206	114

BY AGE GROUPS

18-20 YEARS				5-20 YEARS				ADULTS				ALL AGES				TOTALS	
Number Reported		Liter-ate		Number Reported		Liter-ate		Number Reported		Liter-ate		Number Reported		Liter-ate		Number Re-ported	Liter-ate
M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.		
4	5	2	2	64	59	15	24	75	77	55	45	139	136	70	69	275	139
7	5	6	5	69	68	60	63	72	81	52	57	141	149	112	120	290	232
13	7	9	3	167	111	102	81	167	111	102	81	334	222	204	162	556	366
6	1	..	..	116	83	7	4	166	118	10	3	282	201	17	7	483	24
55	42	16	4	334	316	99	86	288	309	90	38	622	625	189	124	1,247	313
85	60	33	14	750	637	283	258	768	696	309	224	1,518	1,333	592	482	2,851	1,074
3	..	2	..	58	56	40	27	121	108	68	46	179	164	108	73	343	181
3	1	2	1	32	24	9	7	42	15	9	6	74	69	18	13	143	31
24	10	5	3	426	303	103	42	573	600	111	44	999	903	217	86	1,902	303
7	1	3	1	161	131	67	55	215	196	36	19	376	330	103	74	706	177
2	2	2	2	31	17	26	14	35	24	21	10	66	41	47	24	107	71
39	14	14	7	708	534	245	145	986	973	248	125	1,694	1,507	493	270	3,201	763
76	28	11	4	448	284	77	21	466	498	31	9	914	782	108	30	1,696	138
79	9	..	..	129	71	8	2	195	143	12	9	324	214	20	11	538	31
112	74	10	..	753	606	93	19	759	724	48	14	1,512	1,330	141	33	2,842	174
40	21	7	2	753	463	112	43	906	850	92	36	1,659	1,313	204	79	2,972	283
48	20	7	5	444	294	75	35	564	502	48	26	1,008	796	123	61	1,804	184
5	1	1	..	59	48	16	14	141	123	16	10	200	171	32	24	371	56
7	2	..	..	41	37	11	12	59	54	10	9	100	91	21	21	191	42
28	11	5	..	233	160	24	12	306	238	43	14	539	398	67	26	937	93
11	4	2	1	125	72	4	5	198	149	16	11	323	221	20	16	544	36
2	1	2	..	103	83	23	20	172	163	37	26	275	246	60	46	521	106
409	171	45	12	3,088	2,118	443	183	3,766	3,444	353	164	6,854	5,562	796	347	12,416	1,143
5	2	1	1	23	20	5	9	36	20	10	5	59	40	15	14	99	29
538	247	84	31	4,569	3,309	976	595	5,545	5,125	920	518	10,114	8,434	1,876	1,113	18,548	2,989

DISTRICTS	Kindergarten A & B		I & II		III		IV		V	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Asansol	4	4	13	18	12	3	4	6	7	3
Birbhum	2	3	12	12	2	3	10	15	1	4
Calcutta (Bengali) .. ..	..	..	..	..	..	..	..	..	..	..
Gomoh .. ..	..	..	3	..	3	..	1	1	..	..
Pakur .. ..	..	..	41	6	..	..	19	7	6	15
Totals, Bengal Annual Conference ..	6	7	69	36	17	6	34	29	14	22
Balaghat .. ..	..	..	4	4	6	5	22	9	7	8
Jubbulpore .. ..	..	..	4	1	2	..	1	1	..	..
Khandwa .. ..	..	..	50	12	30	7	13	8	6	3
Narsinghpur .. ..	..	..	10	3	7	..	10	5	..	..
Raipur .. ..	..	..	5	..	..	1	6	3	2	..
Totals, Central Provinces Annual Conference ..	..	..	73	20	45	13	52	26	15	11
Arrah .. ..	..	..	8	1	1	1	2	1	1	..
Bahraich .. ..	..	..	..	..	..	..	..	1	1	1
Ballia	1	..	7	4	2	2	7	..	1	..
Buxar	1	..	25	6	11	5	4	3	1	1
Cawnpore	10	..	8	5	8	3	5	5	5	4
Gonda .. ..	..	..	..	..	1	..	4	1	..	..
Lucknow .. ..	..	..	..	2	..	1	..	1	1	..
Orai .. ..	..	..	5	..	2	..	5	1	2	2
Rae Bareli .. ..	..	..	..	..	2	3	..	1	1	1
Tirhoot .. ..	..	..	..	5	2	2	4	5	3	4
Totals, Lucknow Annual Conference ..	12	..	53	23	29	17	31	19	16	13
Totals, Bhabua Mission ..	..	..	3	1	2	1	..	..	1	..
Totals, Calcutta Area ..	18	7	198	80	93	37	117	74	46	46

* Figures in this table refer to number of adults who left school at the period of various

SCHOOL PROGRESS

VI		VII & VIII		IX & X		XI & XII		University		Special Training	
M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
4	3	..	..	1	2	1	..	2	1	3	4
5	5	2	1	12	..	1	..	2	1	4	15
..	..	..	..	..	..	..	..	8	1	..	..
1	..	..	..	..	..	..	..	..	..	..	..
..	..	10	..	4	..	..	..	..	..	2	1
10	8	12	1	17	2	2	..	12	3	9	20
9	8	7	7	4	..	..	..	..	..	3	1
..	2	2	1	1	1	..	..	..	..	..	..
8	6	5	..	..	..	..	..	..	..	2	4
1	5	3	3	5	..	..	..	..	..	..	2
2	2	3	1	1	..	2	..	..	..	3	..
20	23	20	12	11	1	2	..	..	..	8	7
2	3	3	..	1	..	..	..	..	..	2	..
..	7	4	..	1	..	..	..	..	..	..	..
..	3	7	1	3	..	..	..	..	..	..	..
6	8	7	2	3	..	..	..	..	..	..	..
3	8	7	..	3	1	..	..	2	..	..	..
2	7	5	1	..	2	..	..	..	..	1	..
2	2	2	..	3	..	..	..	..	..	..	1
9	7	2	..	2	..	..	..	..	..	..	..
8	5	3	1	..	..	..	..	..	..	..	..
6	4	9	4	6	..	..	..	1	..	..	..
43	54	49	9	25	3	..	..	3	..	3	1
1	3	3	..	..	..	..	..	..	..	..	..
74	88	84	22	53	6	4	..	15	3	20	28

classes noted at the head of the columns. Special Training was in most cases, Normal or Bible Training.

RURAL HOME SUMMARIES

TABLE IV.—RELIGIOUS

DISTRICTS	Families Reporting	CHURCH ATTENDANCE					
		Weekly	Fortnightly	Monthly	Sometimes	Seldom	Never
Asansol	60	24	15	8	10	3	..
Birbhum	83	62	..	3	..	15	3
Calcutta (Bengali)	73	59	..	..	10	4	..
Gomoh	162	103	4	8	45	1	1
Pakur	337	95	22	18	45	116	41
<i>Totals, Bengal Annual Conference</i> ..	715	343	41	37	110	139	45
Balaghat	129	71	32	6	9	10	1
Jubbulpore	15	20	5	1	11	6	2
Khandwa	663	219	118	92	168	60	6
Narsinghpur	220	64	32	6	79	38	1
Raipur	33	19	8	3	3	..	..
<i>Totals, Central Provinces Annual Conference</i> ..	1,090	393	195	108	270	114	10
Arrah	483	111	127	33	189	22	1
Bahraich	203	50	9	4	26	113	1
Ballia	821	405	144	69	117	86	..
Buxar	884	488	159	53	85	83	16
Cawnpore	566	198	171	86	38	73	..
Gonda	145	71	13	30	19	12	..
Lucknow	61	23	12	21	2	2	1
Orai	194	37	24	52	36	43	2
Rae Bareli	205	16	77	15	61	36	..
Tirhoot	163	86	23	14	13	26	1
<i>Totals, Lucknow Annual Conference</i> ..	3,725	1,485	759	377	586	496	22
<i>Totals, Bhabua Mission</i>	42	8	14	4	10	..	..
<i>Totals, Calcutta Area</i>	5,572	2,229	1,009	528	976	749	77

PRACTICE

Families Reported	FAMILY PRAYERS				*CHURCH MEMBERSHIP					
	Daily	Sometimes	Seldom	Never	Full		Preparatory		Baptized	
					M.	F.	M.	F.	M.	F.
59	27	18	14	..	2	2	1	..	72	75
62	39	..	14	9	61	50	1	1	..	22
75	13	5	44	13	97	75	6	70	..	..
134	6	96	6	26	51	43	103	64	12	11
331	105	46	42	138	105	95	107	116	76	98
661	190	165	120	186	316	265	218	251	160	206
136	87	24	19	6	41	45	50	46	30	17
36	..	29	3	4	9	7	34	34	..	4
461	67	99	213	82	41	33	525	574	7	..
207	48	78	53	28	26	19	189	164	..	13
33	19	13	1	..	12	10	22	14	1	..
873	221	243	289	120	129	114	820	832	38	34
393	37	241	68	47	29	11	426	436	11	51
179	43	18	9	109	131	71	58	47	6	25
753	25	153	185	390	170	97	509	488	80	139
666	41	312	228	85	82	39	765	713	59	98
559	58	296	101	104	128	96	412	334	24	72
130	54	28	43	5	40	34	86	61	15	28
55	43	12	..	..	16	14	42	35	1	5
169	18	46	33	72	48	21	178	121	80	96
161	66	48	31	16	132	88	42	34	24	27
154	71	58	21	4	71	50	80	84	21	29
3,219	456	1,212	719	832	847	521	2,598	2,353	321	570
32	6	5	21	..	7	5	22	18	7	3
4,785	873	1,625	1,149	1,138	1,299	905	3,658	3,454	526	813

* See Table I of Section Four for official Conference statistics of total number of members

DISTRICTS				Unbaptized Children		NUMBER OF UNBAPTIZED CHILDREN							
						0-4 years		5-9 years		10-14 years		15-19 years	
				M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Asansol	..	..	..	29	27	..	..	..	..	..	..	..	..
Birbhum	..	..	..	9	15	6	10	2	1	..	2	1	..
Calcutta (Bengali)	..	..	..	..	..	..	..	..	..	..	..	..	..
Gomoh	..	..	..	..	..	..	..	..	..	..	..	..	..
Pakur	..	..	..	83	90	22	27	28	26	16	13	17	21
Totals, Bengal	Annual	Confer-	ence	121	132	28	37	30	27	16	15	18	21
Balaghat	..	..	..	..	..	..	..	..	..	..	..	..	..
Jubbulpore	..	..	..	14	15	7	10	4	2	1	3	..	..
Khandwa	..	..	..	56	65	30	41	19	16	3	8	4	..
Narsinghpur	..	..	..	51	33	24	15	16	16	4	1	3	1
Raipur	..	..	..	..	..	..	..	..	..	..	..	..	..
Totals, Central Provinces	Annual	Conference	..	121	113	61	66	39	34	8	12	7	1
Arrah	..	..	..	5	17	2	5	1	5	1	4	1	3
Bahraich	..	..	..	12	3	..	..	..	..	..	..	..	..
Ballia	..	..	..	264	196	79	56	60	52	60	46	26	17
Buxar	..	..	..	124	82	67	42	35	27	12	8	8	4
Cawnpore	..	..	..	45	26	23	16	3	6	4	3	4	..
Gonda	..	..	..	20	22	4	10	4	5	1	2	2	..
Lucknow	..	..	..	8	5	1	3	4	1	3	..	..	1
Orai	..	..	..	15	22	5	9	5	7	2	1	..	1
Rai Bareli	..	..	..	3	..	1	..	1	..	1	..	..	..
Tirhoot	..	..	..	16	25	..	..	..	..	..	..	..	..
Totals, Lucknow	Annual	Confer-	ence	512	398	182	141	113	103	84	64	41	26
Totals, Bhabua Mission	..	..	..	3	..	1	..	2	..	..	..	..	..
Totals, Calcutta Area	..	..	..	757	643	272	244	184	164	108	91	66	48

BAPTISM

YEARS SINCE BAPTISM, MEN										Total Men Reporting Year of Baptism	YEARS SINCE BAPTISM, WOMEN										Total Women Reporting Year of Baptism
0-1 year	2-4 years	5-9 years	10-14 years	15-19 years	20-29 years	30-39 years	40-49 years	50 years	Unknown		0-1 year	2-4 years	5-9 years	10-14 years	15-19 years	20-29 years	30-39 years	40-49 years	50 years	Unknown	
..	..	..	..	2	11	4	1	..	..	18	..	..	..	..	1	8	2	..	..	1	12
..
..
22	43	50	..	1	3	1	1	..	..	121	13	24	35	..	1	4	..	1	..	..	78
15	16	115	39	21	49	6	3	..	..	264	10	11	71	32	24	40	5	1	..	..	194
37	59	165	39	24	63	11	5	..	..	403	23	35	106	32	26	52	7	2	..	1	284
12	11	21	20	15	27	5	1	1	1	114	10	12	24	17	10	29	6	..	..	5	113
1	..	24	4	5	..	5	..	..	2	41	..	1	19	3	3	3	1	..	..	3	33
20	34	78	117	68	84	129	12	2	8	552	29	27	66	118	69	102	119	5	1	26	462
8	16	90	27	14	20	14	4	1	3	197	8	10	69	24	13	19	8	1	2	3	157
19	1	3	..	..	6	3	1	..	..	33	9	1	1	..	2	3	3	..	..	4	23
60	62	216	168	102	137	156	18	4	14	937	56	51	179	162	97	156	137	6	3	41	788
14	57	49	161	41	9	13	16	13	25	398	13	69	53	188	7	6	16	13	11	5	381
7	3	25	85	22	18	5	4	1	..	170	..	3	16	19	5	8	..	..	..	..	51
12	24	49	63	301	164	8	2	..	..	623	15	24	47	68	217	164	5	1	..	2	543
12	48	231	257	92	71	24	10	4	27	776	20	46	181	186	73	53	17	4	4	28	612
8	37	137	93	73	74	27	9	3	..	461	10	43	138	68	45	45	10	8	..	2	369
3	2	20	20	11	14	9	14	6	1	100	3	1	9	16	6	15	13	6	3	2	74
3	10	23	2	3	5	3	5	3	1	58	3	6	17	2	2	6	6	9	..	..	51
13	22	80	68	39	39	14	1	4	10	290	8	37	51	40	15	23	5	3	1	19	202
20	25	93	14	5	11	8	3	..	3	182	19	14	53	3	1	1	2	4	..	3	100
6	5	53	22	25	13	9	6	2	14	155	4	5	44	22	23	16	8	3	2	16	143
98	233	760	785	612	418	120	70	36	81	3,213	95	248	609	612	394	337	82	51	21	77	2,526
..	1	26	..	..	..	5	3	..	..	35	..	..	18	..	..	4	..	1	..	..	23
195	355	1,167	992	738	618	292	96	40	95	4,588	174	334	912	806	517	549	226	60	24	119	3,621

RURAL HOME SUMMARIES
TABLE VI.—DISEASE PREVENTION AND HOUSING

DISTRICTS	FAMILIES WHO HAVE TAKEN APPROVED PREVENTIVE MEASURES AGAINST DISEASE					Number of Families living in				
	No. of families reporting	Against Small Pox	Against Cholera	Against Plague	Against Malaria	1 Room	2 Rooms	3 Rooms	4 Rooms	5 or 6 Rooms
Asansol	74	74	56	27	46	30	33	6	2	2
Birbhum	85	85	72	..	85	59	13	5	6	..
Calcutta (Bengali) ..	122	..	..	..	..	72	27	11	3	1
Gomoh	126	58	6	2	73	48	29	19	10	..
Pakur	343	321	43	6	203	240	90	9	3	..
<i>Totals, Bengal Annual Conference</i> ..	750	538	177	35	407	449	192	50	24	3
Balaghat	85	63	2	18	54	32	23	7	10	1
Jubbulpore	40	30	..	11	15	23	15	5	..	..
Khandwa	600	550	59	31	352	550	91	5	5	..
Narsinghpore	160	158	16	23	95	120	18	3	..	..
Raipur .. ..	..	23	16	11	25	17	3	5	..	..
<i>Totals, Central Provinces Annual Conference</i> ..	885	821	93	94	541	742	150	25	15	1
Arrah	439	283	1	2	134	44	139	156	45	30
Bahraich .. ..	..	..	..	..	..	..	..	..	..	..
Ballia	757	644	20	201	307	71	243	241	165	..
Buxar	774	..	23	19	240	106	318	186	101	..
Cawnpore	448	220	9	28	122	240	119	27	10	1
Gonda	90	70	7	14	30	41	25	12	6	..
Lucknow .. ..	..	..	..	..	..	..	..	..	..	..
Orai	236	139	14	17	76	62	71	45	19	17
Rae Bareli	123	94	5	8	32	39	5	2	2	..
Tirhoot	172	98	57	73	83	82	17	6	9	..
<i>Totals, Lucknow Annual Conference</i> ..	3,039	1,548	136	362	1,024	685	937	675	357	48
<i>Totals, Bhabua Mission</i> ..	36	35	12	3	26	24	6	2	3	1
<i>Totals, Calcutta Area</i> ..	4,674	2,945	418	494	1,998	1,900	1,285	752	399	53

RURAL HOME SUMMARIES
TABLE VII.—RELIGION OF PARENTS AND GRANDPARENTS

DISTRICT	Total Number Adults	CHRISTIAN		MUSLIM		CONVERTS FROM HINDUISM		Hindu, Parents and Grandparents
		Parents	Grandparents	Parents	Grandparents	Parents	Grandparents	
Asansol	152	*55	20	2	3	..	..	72
Birbhum	153	21	4	..	76	..	..	52
Calcutta (Bengali)	278	35	67	..	1	2	4	169
Gomoh	284	3	..	..	..	..	..	281
Pakur	597	83	14	..	..	..	..	(500)†
Totals, Bengali Annual Conference ..	1,464	197	105	77	80	2	4	574
Balaghat	229	15	1	..	..	..	7	206
Jubbulpore	87	7	3	..	..	..	..	77
Khandwa	1,173	32	9	1	1	202	12	916
Narsinghpur	411	13	..	..	1	4	..	393
Raipur	59	8	1	1	1	..	..	48
Totals, Central Provinces Annual Conference	1,959	75	14	2	3	206	19	1,640
Arrah	964	5	1	1	1	21	..	935
Bahraich	338	14	..	..	..	..	..	324
Ballia	1,483	46	2	3	1	..	..	1,431
Buxar	1,756	29	4	..	..	33	2	1,688
Cawnpore	1,066	39	4	1	1	..	..	1,021
Gonda	264	16	6	2	2	..	..	238
Lucknow	113	3	3	2	3	1	..	101
Orai	544	21	1	..	1	37	6	478
Rai Bareli	347	7	3	..	..	..	..	337
Tirhoot	335	26	4	..	..	..	..	305
Totals, Lucknow Annual Conference	7,210	206	28	9	9	92	8	6,858
Totals, Bhabua Mission	56	4	..	..	1	..	..	51
Totals, Calcutta Area	10,689	482	147	88	93	300	31	9,123

* Figures refer to adults who reported

† Figures refer to Santal parents and grandparents

RURAL HOME SUMMARIES
TABLE VIII.—*CHRISTIAN MARRIAGE RITES

DISTRICTS	Total Adult Mar- riages	Total Adults Mar- ried by Christian Rites	Total Children Married	Total Children Married by Christian Rites	Total Adult and Children's Mar- riages	Total Adults and Children Mar- ried by Christian Rites
Asansol	71	7	†..	..	71	7
Birbhum	76	28	..	..	76	28
Calcutta (Bengali) ..	109	107	..	..	109	107
Gomoh	155	..	69	..	224	..
Pakur	319	45	30	17	349	62
<i>Totals, Bengal Annual Con- ference</i>	730	187	99	17	829	204
Balaghat	100	..	..	..	100	..
Jubbulpore	14	2	10	..	54	2
Khandwa	644	39	141	19	785	58
Narsinghpur	220	38	25	7	245	45
Raipur	22	2	..	..	22	2
<i>Totals, Central Provinces Annual Conference</i> ..	1,030	81	176	26	1,206	107
Arrah	541	29	164	6	705	35
Bahraich	187	13	..	..	187	13
Ballia	935	30	244	23	1,179	53
Buxar	987	26	384	42	1,371	68
Cawnpore	577	19	81	..	658	19
Gonda	144	27	15	..	159	27
Lucknow	47	3	..	..	47	3
Orai	302	17	70	24	372	41
Rae Bareli	183	12	14	..	197	12
Tirhoot	174	38	..	29	174	67
<i>Totals, Lucknow Annual Conference</i>	4,077	214	972	124	5,049	338
<i>Totals, Bhabua Mission</i> ..	..	6	..	..	..	6
<i>Totals, Calcutta Area</i> ..	5,837	488	1,247	167	7,084	655

* It should be noted that many adults who are now Christians were married according to non-Christian rites before they became Christians

† The figures in the last four columns are suggestive rather than complete

RURAL HOME SUMMARIES
TABLE IX.—NON-CHRISTIAN CUSTOMS

DISTRICTS				Families Possess- ing Idols	Families still Re- lated to Temples and Priesthood	Chutiya (Hindu sacred lock of hair) Worn by	Charms Worn by	Number of Deaths* in Past Year	Number Buried with Christian Rites in Past Year
Asansol	..	..	..	1	..	..	..	19	16
Birbhum	..	..	..	..	..	..	..	6	6
Calcutta (Bengali)	..	..	..	..	..	..	..	..	..
Gomoh	..	..	..	10	8	15	13	50	21
Pakur	..	..	..	31	23	52	70	26	15
<i>Totals, Bengal Annual Conference</i>	..	..	..	42	31	67	92	101	61
Balaghat	..	..	..	1	1	2	2	11	11
Jubbulpore	..	..	..	3	..	2	..	19	1
Khandwa	..	..	..	16	36	225	92	60	24
Narsinghpur	..	..	..	11	6	36	53	44	10
Raipur	..	..	..	..	..	..	..	2	2
<i>Totals, Central Provinces Annual Conference</i>	..	..	..	31	43	265	147	136	48
Arrah	..	..	..	256	99	326	23	..	..
Bahraich	..	..	..	64	60	117	65	59	6
Ballia	..	..	..	124	189	566	20	205	40
Buxar	..	..	..	337	81	383	156	..	..
Cawnpore	..	..	..	37	12	85	52	..	..
Gonda	..	..	..	10	8	22	4	27	12
Lucknow	..	..	..	..	..	26	..	16	5
Orai	..	..	..	86	7	135	64	..	..
Rai Bareli	..	..	..	2	3	88	54	37	12
Tirhoot	..	..	..	2	8	17	7	35	17
<i>Totals, Lucknow Annual Conference</i>	..	..	..	918	467	1,765	445	379	92
<i>Totals, Bhabua Mission</i>	..	..	..	..	..	19	2	..	..
<i>Totals, Calcutta Area</i>	..	..	..	991	541	2,116	686	616	201

* The figures on deaths, and funerals with Christian rites, were taken from Village Survey Forms. Due to climatic conditions many burials occur before arrival of the preacher.

RURAL HOME SUMMARIES

TABLE X.—

DISTRICTS	MOST COMMON OCCUPATIONS AS					
	Preaching	Farming	Handicraft	Basket-making	Day Labour	Leather Work and Shoe making
Asansol	4	23	5	3	9	8
Birbhum	6	4	8	..	18	3
Calcutta (Bengali)	9	115	..	..	95	..
Gomoh .. .. .	..	34	15	11	12	..
Pakur	9	256	..	..	7	..
<i>Totals, Bengal Annual Conference</i>	28	432	28	14	141	11
Balaghat	10	27	1	..	45	..
Jubbulpore	5	1	..	..	..	..
Khandwa	6	194	35	..	242	..
Narsinghpur	8	3	3	78	6	34
Raipore	5	2	..	..	..	..
<i>Totals, Central Provinces Annual Conference</i>	34	227	39	78	293	34
Arrah	6	90	57	20	50	189
Bahraich	3	45	..	..	68	..
Ballia	8	406	5	3	167	30
Buxar	17	88	37	8	129	269
Cawnpore	17	86	..	..	33	..
Gonda	6	34	6	..	40	..
Lucknow	3	5	13	3	7	1
Orai	6	12	8	4	16	2
Rai Bareilly	4	..	16	..	..	2
Tirhoot	9	12	10	24	25	..
<i>Totals, Lucknow Annual Conference</i>	79	778	152	62	535	493
<i>Totals, Bhabua Mission</i>	5	..	..	20	..	4
<i>Totals, Calcutta Area</i>	146	1,437	219	174	969	542

OCCUPATIONS

PRINCIPAL SOURCE OF INCOME				SUBSIDIARY OCCUPATIONS OF FAMILIES			
Sweeping	Herding	Other	Number re- porting	Farming	Herding	Handicraft	None
..	..	33	88	..	..	..	..
2	1	18	57	..	..	..	..
..	..	..	219	.	..	..	..
4	..	66	142	26	45	26	..
..	..	8	280	26	89	15	103
6	1	125	786	52	134	41	103
..	2	34	119	..	..	..	..
25	..	11	42	1	23	24	..
..	..	98	574	10	65	44	..
48	3	17	200	7	9	34	..
..	..	22	29	.	6	..	..
73	5	182	964	18	103	102	..
..	..	7	223	120	366	91	55
39	..	18	155	..	..	..	..
.	1	14	608	137	283	61	280
9	..	14	302	286	489	274	90
51	14	319	201	66	360	2	73
2	..	40	125	12	38	4	..
8	..	28	68	4	35	28	8
102	..	92	240	18	88	2	66
1	..	124	142	..	98	..	..
32	..	23	144	15	12	14	..
244	15	679	2,552	658	1,769	476	572
..	1	..	30	..	28	31	3
323	22	986	4,332	728	2,034	650	682

RURAL, HOME SUMMARIES

TABLE XI.—

DISTRICTS	Number Cultivat- ing Land Per- sonally	* LAND OWNED, RENTED,					
		Up to 1 Bigha			2-3 Bighas		
		O.	R.	C.	O.	R.	C.
Asansol	15	16	1	1	12	8	7
Birbhum .. ..	..	2	..	4	4	..	15
Calcutta (Bongah) ..	55	..	22	23	5	27	..
Gornoh	60	10	5	12	25	6	20
Pakur	231	3	1	5	23	21	18
<i>Totals, Bengal Annual Con- ference</i>	361	31	29	45	69	62	60
Balaghat	1	..	..	..	..	..	..
Jubbulpore	1	..	..	..	..	..	..
Khandwa	167	..	..	..	13	1	9
Narsinghpur	1	..	1	..	..	..	..
Raipur	2	1	..	..	..	..	..
<i>Totals, Central Provinces An- nual Conference</i> ..	172	1	1	..	13	1	9
Arrah	123	75	18	43	54	23	45
Bahraich	43	..	1	..	1	3	4
Ballia	557	104	68	70	119	244	221
Buxar	258	64	63	60	60	68	98
Cawnpore	129	7	7	6	12	63	69
Gonda	14	..	4	4	..	11	12
Lucknow	3	..	..	..	1	2	3
Orai	22	..	..	..	1	4	3
Rai Bareli	2	..	1	3	..	2	1
Tirhoot	6	13	9	4	3	2	2
<i>Totals, Lucknow Annual Con- ference</i>	1,157	263	171	190	251	422	458
<i>Totals, Bhabua Mission</i> ..	..	..	..	..	..	..	..
<i>Totals, Calcutta Area</i> ..	1,690	295	201	235	333	485	527

* 3 Bighas equal

LAND

CULTIVATED

4-5 Bighas			6-9 Bighas			10-14 Bighas			15-19 Bighas			20 Bighas or Over		
O.	R.	C.	O.	R.	C.	O.	R.	C.	O.	R.	C.	O.	R.	C.
6	3	8	3	1	4	3	2	3	..	1	1	3	1	2
2	..	1	1	..	3	1	..	2	..	..	..	5	..	6
8	10	..	4	18	..	3	9	..	2	..	..	1	..	..
21	1	15	2	..	..	..	..	..	1	..	..	70	2	4
30	18	29	56	26	53	61	9	69	23	4	23	85	7	38
65	32	53	66	45	60	68	20	74	26	5	24	164	10	50
..	1	..	..	..	..	..	..	1	7	1	5	9	..	9
..	..	..	..	..	..	1	..	1	..	..	..	1	..	1
21	5	19	25	6	19	41	13	47	24	4	26	55	10	62
..	4	1	..	..	..	1	..	1	..	..	..	1	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
21	7	20	25	6	19	43	13	50	31	5	31	66	10	73
24	5	13	..	7	10	1	2	3	..	..	..	..	..	..
1	10	8	..	11	10	..	8	9	1	5	6	5	2	2
56	156	207	28	35	81	4	7	14	..	1	2	1	2	3
21	18	36	10	13	16	2	8	10	..	1	2	..	2	1
4	30	31	6	12	15	1	8	10	2	1	..	1	2	5
..	6	5	1	3	4	..	8	7	..	1	3	2	3	..
1	3	2	..	..	1	..	..	1	..	..	..	1	1	..
..	5	4	..	4	4	4	7	7	3	3	3	2	4	2
..
3	..	3	..	..	..	1	..	1	1	..	1	..	..	..
110	233	309	45	85	141	13	48	62	7	12	17	12	16	13
..
196	272	382	136	136	220	124	81	186	64	22	72	242	36	136

approximately 1 acre

The land problem of India is the fundamental rural economic problem.

RURAL HOME SUMMARIES

TABLE XII.—CROP PRODUCTION DURING PREVIOUS YEAR (1929-30)

DISTRICTS	Number Families Reporting Crops	* Maunds										
		1-4	5-9	10-14	15-19	20-29	30-39	40-59	60-79	80-99	100-150	Over 150
Asansol	10	..	..	1	..	2	3	1	1	1	1	..
Birbhum	29	3	10	4	..	3	1	1	2	..	4	1
Calcutta (Bengali) ..	38	5	13	6	6	4	3	1	..	..	..	..
Gomoh	68	6	13	10	2	7	7	3	8	3	8	1
Pakur	280	8	17	29	23	62	37	54	28	9	11	2
<i>Totals, Bengal Annual Conference</i> ..	425	22	53	50	31	78	51	60	39	13	24	4
Balaghat	16	..	2	2	1	..	3	3	1	1	3	..
Jubbulpore	1	..	..	..	..	..	..	1	..	..	..	..
Khandwa	280	81	32	20	13	35	17	31	21	4	20	6
Narsinghpur	2	..	1	1	..	..	..	..	..	..	..	..
Raipur .. ..	..	..	..	..	..	..	..	..	..	..	..	..
<i>Totals, Central Provinces Annual Conference</i> ..	299	81	35	23	14	35	20	35	22	5	23	6
Arrah	250	33	58	56	23	27	16	25	7	1	4	..
Bahraich	36	..	..	2	..	2	..	19	8	3	2	..
Ballia	667	67	107	90	89	121	66	87	29	6	4	1
Buxar	300	22	35	56	46	48	30	26	15	10	8	4
Cawnpore	146	14	53	32	17	18	8	2	1	..	1	..
Gonda	32	1	5	6	2	2	5	5	1	..	5	..
Lucknow	9	..	3	1	2	1	..	2	..	..	..	..
Orai	24	..	1	6	4	5	5	3	..	..	..	..
Rai Bareilly .. ..	..	..	..	..	..	..	..	..	..	..	..	..
Tirhoot	15	1	7	1	2	2	1	..	1	..	..	..
<i>Totals, Lucknow Annual Conference</i> ..	1,479	138	269	250	185	226	131	169	62	20	24	5
<i>Totals, Bhabua Mission</i> ..	..	..	..	..	..	..	..	..	..	..	..	..
<i>Totals, Calcutta Area</i> ..	2,203	241	357	323	230	339	202	264	103	38	71	15

* 1 Maund equals 80 lbs.

DISTRICTS	Number of Families Recorded	Members of Co-operative Societies	Number with Savings Accounts	Number with Life Insurance or Provident Fund	Plows	OXEN	
						Number Families Owning	Number Owned
Asansol	87	..	..	1	21	29	52
Birbhum	83	..	..	..	6	13	33
Calcutta (Bengali)	122	..	..	..	..	26	73
Gomoh	194	3	3	3	51	58	153
Pakur	343	36	56	20	352	178	400
<i>Totals, Bengal Annual Conference</i>	829	39	59	24	430	304	711
Balaghat	137	..	22	12	15	..	73
Jubbulpore	45	..	..	1	..	2	4
Khandwa	657	..	..	1	..	200	603
Narsinghpur	250	1	..	1	16	4	14
Raipur	37	..	..	3	..	1	6
<i>Totals, Central Provinces Annual Conference</i>	1,126	1	22	21	31	207	700
Arrah	581	1	5	1	17	128	174
Bahraich	239	1	2	1	22	34	59
Ballia	931	174	7	11	405	489	488
Buxar	1,024	2	6	7	25	286	134
Cawnpore	604	1	4	..	62	62	78
Gonda	166	8	10	13	9	16	40
Lucknow	72	1	5	3	3	3	7
Orai	345	..	1	..	10	28	49
Rai Bareilly	241	1	2	1	..	3	3
Tirhoot	203	..	..	3	1	3	..
<i>Totals, Lucknow Annual Conference</i>	4,406	189	42	40	554	1,052	1,032
<i>Totals, Bhabua Mission</i>	36	..	2	..	..	1	2
<i>Totals, Calcutta Area</i>	6,397	229	125	85	140	1,564	2,445

OF PRODUCTION

COWS		BUFFALOES		FEMALE BUFFALOES		GOATS		PIGS		FOWLS		Others Owning Live- stock	Number Owning on Livestock
Number Families Owning	Number Owned	Number Families Owning	Number Owned	Number Families Owning	Number Owned	Number Families Owning	Number Owned	Number Families Owning	Number Owned	Number Families Owning	Number Owned		
27	50	1	2	1	1	10	28	..	..	28	148	1	44
14	29	..	..	3	18	4	18	..	..	34	248	2	44
48	95	..	..	..	..	45	167	..	..	65	473	210	..
48	152	5	9	1	10	70	144	41	91	87	533	5	74
130	381	71	142	30	80	112	476	147	368	264	1,671	162	39
267	707	77	153	35	109	241	833	188	459	478	3,073	380	201
..	79	..	5	..	3	..	32	..	6	..	259	5	59
..	..	..	..	..	..	5	9	22	61	31	89	1	4
140	283	23	33	35	61	30	206	3	8	32	174	18	377
14	16	..	..	3	8	29	83	98	603	114	615	9	61
2	5	1	1	2	5	2	7	8	35	8	33	2	25
156	383	24	39	40	77	66	337	131	713	185	1,170	35	526
226	278	51	59	66	75	113	191	215	524	175	678	4	234
22	30	14	23	3	3	32	51	71	77	118	203	6	38
393	466	15	14	90	114	207	409	227	292	44	165	..	259
321	113	14	7	116	41	142	96	319	284	246	557	13	340
32	34	69	88	44	51	145	290	377	2,225	268	675	8	115
8	14	2	3	5	6	24	58	13	51	11	45	29	79
4	4	15	19	9	9	9	25	4	10	1	90	12	32
1	40	32	34	11	16	94	281	175	1,678	170	958	4	122
3	3	79	93	56	57	14	18	41	121	..	..	1	129
17	..	1	..	1	..	26	..	6	..	7	..	3	159
1,158	982	292	340	401	372	806	1,419	1,448	5,262	1,040	3,371	80	1,507
2	3	4	4	2	3	2	3	28	187	29	172	2	..
1,583	2,075	397	536	478	561	1,115	2,592	1,795	6,621	1,732	7,786	497	2,234

DISTRICTS	Number reporting loans	*AMOUNT, RUPEES						*INTEREST RATES									
		0-50	50-100	100-200	201-300	301-500	Over 500	6½%	9 or 10%	12½%	15%	18 or 20%	25%	30-33%	37%	42%	Over 42%
Asansol	31	2	2	1	1	..	..	..	..	4	1	..	5	1	..	..	5(<i>a</i>) 150%
Birbhum	14	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Calcutta (Bengal) ..	90	16	24	20	32	9	3	..	..	..	..	..	..	..	..	..	..
Gomoh	80	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Pakur	151	..	..	..	..	..	..	1	..	17	..	..	87	5	..	..	20(<i>a</i>) 50% 4(<i>a</i>) 75%
<i>Totals, Bengal Annual Conference</i> ..	366	18	26	21	33	9	3	1	..	23	1	..	92	6	..	..	29
Balaghat	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1(<i>a</i>) 75%
Jubbulpore	16	..	..	..	..	..	..	..	1	..	..	..	8	2	..	..	..
Khandwa	286	128	54	14	5	9	..	..	..	25	8	36	139	2	1	..	..
Narsinghpur	15	..	..	..	..	..	..	..	..	1	..	..	1	..	3	..	..
Raipur	7	..	..	1	..	..	..	..	..	..	..	..	..	1	..	..	1(<i>a</i>) 75%
<i>Totals, Central Province Annual Conference</i> ..	327	128	54	15	5	9	..	..	1	26	8	36	148	5	4	..	2(<i>a</i>) 75%
Arrah	93	34	25	12	2	2	2	..	..	2	..	4	28	..	1	..	2
Bahraich	46	..	..	..	..	..	..	..	..	5	..	..	..	..	..	..	..
Ballia	592	103	34	34	14	6	2	..	..	51	17	217	275	..	9	..	..
Buxar	426	136	84	92	34	11	5	20	47	4	23	87	127	33	4	13	3(<i>a</i>) 60% 5(<i>a</i>) 75%
Cawnpore	42	22	1	..	..	..	..	..	..	..	..	5	..	..	4	..	..
Gonda	16	..	..	..	..	..	..	..	..	..	..	..	6	..	3	..	..
Lucknow	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Orai	18	17	1	..	..	..	..	..	..	..	1	..	14	..	1	..	1(<i>a</i>) 56% 75%
Rai Bareilly	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Tirhoot	2	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..
<i>Totals, Lucknow Annual Conference</i> ..	1,240	312	145	138	50	19	9	20	47	62	41	313	451	33	22	13	15
<i>Totals, Bhabua Mission</i> ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
<i>Totals, Calcutta Area</i> ..	1,933	458	225	174	88	37	12	21	48	111	50	349	691	44	26	13	46

* It will be noted that the returns are
Note:—Survey workers sought only information freely given—, which

LOANS

BORROWED FROM				PURPOSE OF LOAN												
Shopkeepers	Money-lenders	Landlords	Co-operative Society	Wedding	Food	Clothing	Household Expenses	Repay Old Loan	Livestock	Land	New House	Court Case	Farming	Taxes	Illness	Death or Birth
2	1	3	2	2	..	..	5	..	2	2	7	..	3	..	2	..
..	3	..	..	..	1	..	..	..	..	..	..	..	2	..	2	..
13	2	2	..	48	72	..	..	..	..	..	..	7	16	27	..	..
18	18	1	4	2	24	1	21	..	..	..	..	..	3	..	9	..
57	..	..	..	14	81	5	9	..	2	..	..	2	19	6	..	..
90	30	6	6	66	178	6	35	..	10	2	7	9	43	33	13	..
..	2	..	..	..	..	..	1	..	1	..	..	..	1	..	..	..
8	3	..	1	..	8	5	5	..	..	..	..	..	1	..	..	..
223	33	29	..	132	7	..	42	2	2	..	..	..	98	1	2	4
9	2	1	..	4	..	..	4	2	..	..	1	..	1	..	..	..
2	4	..	..	1	..	1	1	1	..	..	1	..	..	..	1	..
242	44	30	1	137	15	6	53	5	3	..	2	..	101	1	3	4
58	6	12	..	32	3	..	8	1	..	..	..	1	1	..	..	..
10	5	5	..	6	13	19	5	..	..	..	..	11	2	..	4	1
268	95	125	51	190	74	33	60	23	90	2	2	4	20	17	1	..
31	..	109	3	238	58	..	51	3	14	3	13	27	19	8	17	9
8	4	2	1	4	..	3	..	..	6	..	..	..	4	..	..	..
2	2	4	1	7	4	..	1	..	..	..	..	..	1	..	..	1
3	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..
10	7	1	..	12	1	1	..	..	..	..	..	..	..	..	2	4
..	2	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..
1	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
391	121	258	56	492	154	57	125	27	112	5	15	43	47	25	24	15
..
723	175	294	63	695	347	69	213	32	125	7	24	52	181	59	40	19

very incomplete from several Districts

explains the large number reporting loans but not giving the exact amount

RURAL HOME SUMMARIES

TABLE XV.—DAILY

Rupees and annas	BENGAL CONFERENCE					CENTRAL PROVINCES CONFERENCE					
	Asansol	Birbhum	Gomoh	Pakur	4 District Totals	Balaghat	Jubbulpore	Khandwa	Narsinghpur	Raipur	5 District Totals
15/- ..	..	..	1	..	1	..	..	1	..	..	1
7/- ..	..	..	2	..	2	..	..	..	..	..	..
6/- ..	..	1	..	..	1	..	..	..	..	..	..
5/- ..	..	1	..	..	1	..	..	..	..	..	..
4/8/- ..	..	1	..	..	1	..	..	1	..	..	1
4/- ..	..	..	1	..	1	..	..	4	..	..	4
3/8/- ..	..	..	..	..	..	..	..	1	..	..	1
3/4/- ..	..	..	..	..	..	..	..	..	..	..	..
3/- ..	..	..	..	1	1	..	..	6	..	..	6
2/12/- ..	..	..	1	..	1	..	..	..	..	..	..
2/10/- ..	..	..	..	..	..	..	..	..	..	1	1
2/8/- ..	..	1	..	1	2	..	..	..	1	..	1
2/6/- ..	..	..	..	..	..	..	..	..	..	..	..
2/4/- ..	2	1	..	..	3	..	..	1	..	..	1
2/2/- ..	..	..	..	..	..	..	..	..	..	..	..
2/- ..	5	3	..	4	12	1	..	11	1	..	13
1/14/- ..	..	..	..	..	..	..	..	..	..	..	..
1/12/- ..	2	..	1	3	6	..	..	1	1	..	2
1/11/- ..	..	..	..	..	..	..	..	..	..	1	1
1/10/- ..	1	1	..	..	2	1	..	..	1	1	3
1/9/- ..	..	..	..	..	..	..	..	..	1	..	1
1/8/- ..	1	6	3	2	12	..	..	13	4	..	17
1/7/- ..	..	..	..	..	..	..	..	3	1	..	4
1/6/- ..	1	..	..	..	1	..	..	..	..	..	..
1/5/- ..	..	..	..	..	..	..	..	..	..	..	..
1/4/- ..	3	..	1	2	6	3	..	30	4	..	37
1/3/- ..	..	..	..	..	..	..	..	..	1	..	1
1/2/- ..	1	..	1	1	3	2	1	10	1	1	15
1/1/- ..	..	..	..	..	..	..	..	..	1	..	1
1/- ..	12	6	17	38	73	3	2	73	12	1	91
-/15/- ..	2	..	1	1	4	1	..	..	2	..	3
-/14/- ..	3	3	8	5	19	2	..	12	5	2	21
-/13/- ..	4	..	..	1	5	2	1	1	1	1	6
-/12/- ..	9	6	15	35	65	4	..	54	16	8	82
-/11/- ..	2	1	..	..	3	1	..	2	2	..	5
-/10/- ..	6	3	13	36	58	..	..	60	13	3	76
-/9/- ..	2	2	..	2	6	4	..	16	3	1	24
-/8/- ..	9	11	21	51	92	10	2	129	38	3	182
-/7/- ..	3	1	17	12	33	13	..	26	6	..	45
-/6/- ..	3	13	19	65	100	13	7	108	27	1	156
-/5/- ..	1	5	7	9	22	14	3	23	24	..	64
-/4/- ..	3	8	6	31	48	25	14	31	53	..	123
-/3/- ..	1	3	6	10	20	23	8	30	11	..	72
-/2/- ..	..	..	..	6	6	17	3	5	4	..	29
-/1/- ..	..	..	..	..	..	..	1	3	..	..	4
Total Cases ..	76	77	141	316	610	139	42	655	234	24	1,094
Median† Income ..	0-12-0	0-7-9	0-7-9	0-7-6	0-7-10	0-4-4	0-3-8	0-7-9	0-5-11	0-11-1	0-7-4

* 16 annas = 1

† The median figure at the foot of the columns represents the mid-point of each District group; to the nearest pie (12

INCOME

LUCKNOW CONFERENCE											Bhabua Mission
Arrah	Ballia	Buxar	Cawn- pore	Bah- raich	Gonda	Luck- now	Orai	Rai- Bareli	Tirhoot	10 Dis- trict Totals	
..	..	..	..	..	..	1	..	..	..	1	..
..
..
..
..	..	..	..	1	..	..	..	..	..	1	..
..
..	..	..	..	..	..	..	..	..	1	1	..
..	4	1	..	1	1	..	..	..	..	3	..
..	1	..	..	..	..	..	..	..	..	5	..
..	4	1	1	..	..	..	..	..	..	1	..
..	1	3	..	..	..	..	1	..	..	7	..
2	6	3	..	..	..	..	..	..	..	4	..
..	1	13	..	..	..	..	..	..	..	11	..
8	13	5	4	..	1	3	..	..	1	14	..
..	7	3	2	..	3	..	..	..	..	35	..
4	..	..	..	..	..	..	..	..	..	19	..
1	4	..	1	..	..	..	..	..	..	6	..
22	33	15	44	3	3	2	..	1	..	123	..
..	1	..	..	1	2	..	..	..	..	1	..
..	1	2	..	..	..	..	..	..	..	5	..
9	26	13	17	1	1	..	1	2	3	1	1
1	22	8	4	..	3	3	1	1	1	44	..
..	3	..	..	..	..	..	..	..	..	3	..
29	50	116	58	5	8	12	4	3	12	297	..
..	2	2	..	..	..	2	..	..	..	6	..
1	19	18	2	1	..	1	1	2	..	45	3
..	1	3	1	..	1	1	8	1	1	10	..
27	82	69	53	10	12	6	18	12	12	301	4
1	13	18	1	1	5	2	3	..	5	49	2
20	75	74	15	8	3	3	16	8	10	232	4
1	19	8	2	2	4	2	5	1	6	50	7
66	107	113	58	13	18	6	73	12	14	480	4
19	29	16	6	2	..	5	9	10	25	121	1
42	66	73	41	20	18	14	42	15	10	341	1
43	29	27	19	4	17	2	20	13	11	185	5
66	50	75	65	30	33	2	55	30	21	427	..
15	14	19	19	26	14	1	35	29	2	174	2
4	6	2	14	7	7	1	29	5	3	78	..
..	..	..	..	41	..	..	..	..	..	41	..
381	689	701	427	177	154	69	321	145	138	3,195	34
0-7-0	0-9-4	0-9-3	0-7-10	0-3-6	0-5-4	0-9-8	0-5-5	0-4-9	0-4-9	0-7-6	0-8-8

rupee; 1 rupee = \$.36

above and below this figure lie 50 per cent. of all of the cases reported; this has been calculated
pies to one anna)

RURAL HOME SUMMARIES

TABLE XVI.—CHURCH

DISTRICTS	Number of Families Giving Cash	Amount Cash			Number of Families Giving Eggs	Number of Eggs	Number of Families Giving Fowls	Number of Fowls
		Rs.	A.	P.				
Asansol	31	149	12	0	..	..	..	..
Birbhum	38	210	8	0	7	48	..	..
Calcutta (Bengali)	28	68	0	0	..	..	..	..
Gomoh	13	5	11	0	..	..	1	..
Pakur	91	119	11	0	..	..	..	..
<i>Totals, Bengal Annual Conference</i>	201	553	10	0	7	48	1	..
Balaghat	50	66	11	6	..	..	2	..
Jubbulpore	5	9	12	0	2	..	3	..
Khandwa	128	....			..	..	..	..
Narsinghpur	27	18	12	0	12	17	1	..
Raipur	7	2	3	3	1	..	..	..
<i>Totals, Central Provinces Annual Conference</i>	217	97	6	9	15	17	6	..
Arrah	11	3	0	0	..	..	8	10
Bahraich	5	4	8	0	..	..	..	..
Ballia	60	14	5	0	6	25	2	2
Buxar	59	24	13	6	12	25	10	10
Cawnpore	144	42	10	6	79	271	16	10
Gonda	22	25	0	0	1	6	..	..
Lucknow	18	20	8	0	..	..	..	..
Orai	77	41	0	6	88	339	38	39
Rai Bareli	14	1	1	6	13	39	10	10
Tirhoot	52	12	3	0	3	..	..	..
<i>Totals, Lucknow Annual Conference</i>	462	189	2	0	202	705	84	81
<i>Totals, Bhabua Mission</i>	22	2	14	9	19	100	2	8
<i>Totals, Calcutta Area</i>	902	843	1	6	243	870	93	89

COLLECTIONS

Number of Families Giving Grain	* Seers of Grain	Number of Families Giving Vegetables	Number of Families Giving Labour	Others Giving	Number of Families Giving Nothing	Total Number Families Surveyed	† GIVEN BY PREACHERS	
							Number Giving	Amount
								Rs. A. P.
..	..	..	..	..	55	87	..	....
17	24 Seers	6	5	..	34	83	5	290 0 0
13	400 Seers	..	..	..	100	122	9	235 0 0
2	..	8	5	1	150	194	..	....
38	240 Seers	11	8	1	236	343	5	111 4 0
70	664	25	18	2	584	829	19	636 4 0
5	..	..	25	..	..	137	5	82 12 0
1	15	..	4	..	33	15	2	11 8 0
122	..	..	45	7	488	657	..	....
..	..	..	..	..	210	250	4	128 12 0
1	..	1	..	..	14	37	1	12 0 0
129	15	1	74	7	745	1,126	12	235 0 0
215	384	..	..	14	339	581	6	377 0 0
..	..	..	..	..	232	239	1	36 0 0
401	261	5	3	17	448	931	1	20 0 0
475	1,230	11	92	10	463	1,024	9	559 0 0
148	363	2	4	..	283	604	17	501 0 0
15	60	..	2	..	140	166	3	42 0 0
1	1	..	5	..	54	72	..	....
15	42	..	7	..	163	345	4	185 0 0
40	44	1	2	1	187	241	..	....
5	..	..	1	13	121	203	7	169 4 0
1,315	2,385	19	116	55	2,430	4,406	48	1,889 4 0
14	21	..	..	..	1	36	4	176 0 0
1,528	2,690	45	208	64	3,760	6,397	83	2,936 8 0

* 1 Seer=2 lbs.

† The figures for preachers have been excluded from preceding columns

TABLES

SECTION THREE

Record of *reported* Urban homes in which live Christians of the Methodist Episcopal Church.

URBAN HOME SUMMARIES

TABLE I.—CHURCHES,

Churches, Urban Centres, Provinces	Number of Families Re- porting	Adults			Children			Total, Adults and Children	Literacy			
									5-9 years			
									Total		Literate	
		M.	F.	Total	M.	F.	Total		M.	F.	M.	F.
Asansol, Bengal ..	27	22	26	48	38	31	69	117	14	10	9	6
*Ballygunj, Calcutta, Bengal	8	5	8	13	16	4	20	33	4	..	1	..
Central Bengali, Calcutta, Bengal ..	45	31	37	68	34	32	66	134	10	6	6	3
Central Hindustani, Calcutta, Bengal ..	112	101	105	206	71	72	143	349	26	26	4	7
Dhanbad, Bihar ..	20	19	20	39	17	21	38	77	1	3	..	..
Fatehpur, Bihar ..	9	9	9	18	17	16	33	51	5	4	4	3
Gomoh, Bihar ..	13	12	10	22	15	15	30	52	3	5	1	2
Hatibagan, Calcutta, Bengal	25	20	24	44	18	21	39	83	6	5	3	3
Howrah, Bengal ..	19	18	12	30	19	20	39	69	6	3	1	..
Katrasgarh, Bihar ..	18	18	18	36	16	6	22	58	6	3	..	..
<i>Totals, Bengal Annual Conference</i> ..	296	255	269	524	261	238	499	1,023	81	65	29	24
Bahar, C.P. ..	26	19	25	44	25	26	51	95	5	9	1	5
Balaghat, C.P. ..	17	16	11	27	5	14	19	46	2	3	1	1
City, Jubbulpore, C.P. ..	67	59	56	115	53	70	123	238	13	23	5	16
Drug and Janjgir, C.P. ..	5	4	5	9	9	7	16	25	3	3	2	3
Khandwa, C.P. ..	77	61	69	130	88	72	160	290	22	18	10	11
Narsinghpur, C.P. ..	19	16	15	31	23	20	43	74	8	10	3	4
Raipur, C.P. ..	25	19	22	41	26	31	57	98	3	10	1	6
Sadar, Jubbulpore, C.P. ..	79	72	68	140	88	82	170	310	16	31	13	26
Sanwara, Burhanpur, C.P. ..	11	9	11	20	13	12	25	45	6	2	5	1
<i>Totals, Central Provinces Annual Conference</i> ..	326	275	282	557	330	331	661	1,221	78	109	41	73
Alambagh,† Lucknow, U.P.	21	14	14	28	12	11	23	51	2	3	1	..
Anwarganj, Cawnpore, U.P.	25	24	20	44	19	23	42	86	4	7	2	2
Arrah, Bihar ..	4	1	4	8	6	7	13	21	..	..	..	..
Bahraich and Nanpara, U.P.	9	8	9	17	9	12	21	38	4	3	1	1
Cantonment, Cawnpore, U.P.	20	19	6	25	11	8	19	44	3	4	1	1
Central Church, Cawnpore, U.P. ..	219	180	165	345	143	155	298	643	50	60	20	27
Central Church, Lucknow, U.P. ..	52	37	39	76	41	29	70	146	11	6	5	4
Charbagh,† Lucknow, U.P. ..	5	4	4	8	1	4	5	13	1	1	..	1
Gonda, U.P. ..	15	12	13	25	12	16	28	53	2	4	2	4
Muzaffarpore, Bihar ..	27	21	27	48	25	43	68	116	6	9	..	5
Rai Bareilly, U.P. ..	12	8	11	19	11	10	21	40	1	1	..	..
Saadatganj,† Lucknow, U.P.	5	3	4	7	2	3	5	12	1	1	..	1
Unao, U.P. ..	22	17	17	34	17	12	29	65	8	3	1	1
<i>Totals, Lucknow Annual Conference</i> ..	436	351	333	684	309	333	642	1,328	93	102	33	47
<i>Totals, Calcutta Area</i> ..	1,058	881	884	1,765	900	905	1,805	3,572	252	276	103	144

* (Ballygunj omitted in succeeding tables because of incomplete returns)

† Members from these *Mohallahs* (suburbs) attend Central Church, Lucknow

URBAN CENTRES, CHRISTIANS, LITERACY

by Age Groups-Children

by Age Groups-Children												Children, Literacy			Adult, Literacy			Adults and Children, Literate
10-14				15-17				18-20										
Total		Literate		Total		Literate		Total		Literate								
M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	Total	M.	F.	Total	
11	7	8	6	7	3	7	1	..	..	..	..	24	13	37	20	18	38	75
2	1	1	..	1	..	..	..	4	..	..	..	2	..	2	3	4	7	9
8	7	8	6	1	2	1	2	2	4	2	4	17	15	32	29	31	60	92
12	11	5	6	1	3	..	2	2	2	1	2	10	17	27	71	43	114	141
4	2	..	..	4	1	..	..	1	..	..	..	..	..	..	19	20	39	39
3	4	3	4	2	3	2	3	1	..	1	..	10	10	20	9	8	17	37
4	4	4	2	4	1	2	..	..	1	..	..	7	4	11	8	7	15	26
4	4	3	3	..	4	..	4	1	1	1	1	7	11	18	20	24	44	62
7	8	1	4	2	4	2	..	2	..	..	..	4	4	8	16	10	26	34
3	1	..	..	..	..	..	..	..	..	..	..	..	..	..	17	17	34	34
58	49	33	31	22	21	14	12	13	8	5	7	81	74	155	212	182	394	549
5	3	5	3	4	3	3	3	2	3	2	2	11	13	24	13	17	30	54
..	2	..	2	..	2	..	2	..	..	..	..	1	5	6	11	7	18	24
12	23	11	23	14	12	14	12	2	4	2	4	32	55	87	50	41	91	178
1	3	1	3	1	1	1	1	..	..	..	..	4	7	11	4	4	8	16
23	15	21	14	7	7	6	7	4	2	4	2	41	34	75	21	90	114	189
6	5	4	4	3	2	2	2	1	..	1	..	10	10	20	16	14	30	50
9	8	8	5	7	1	7	1	..	2	..	2	16	14	30	18	19	37	67
20	19	20	19	19	8	19	6	3	2	2	2	54	53	107	62	56	118	225
2	1	1	3	..	3	..	3	..	..	..	..	6	7	13	8	10	18	31
78	82	71	76	55	39	52	37	12	13	11	12	175	198	373	206	258	464	834
4	3	1	3	2	..	1	..	..	..	..	..	3	3	6	5	4	9	15
3	3	2	1	1	1	1	1	1	3	..	3	5	7	12	24	18	42	54
..	2	..	2	1	1	1	1	..	..	..	..	1	3	4	3	3	6	10
..	1	..	1	..	1	..	1	6	2	1	2	2	5	7	8	9	17	24
2	2	1	2	..	2	..	2	..	..	..	..	2	5	7	15	5	20	27
51	40	31	21	10	24	8	27	22	14	12	8	71	83	154	131	97	228	382
10	6	10	6	6	8	6	8	1	5	4	5	25	23	48	28	31	59	107
..	1	..	1	..	1	..	1	1	..	1	..	1	3	4	1	2	3	7
6	5	6	5	1	4	1	4	..	..	..	..	9	13	22	10	11	21	43
6	9	2	9	4	4	..	1	2	6	..	2	2	17	19	16	19	35	54
3	4	2	3	3	3	1	3	2	1	1	1	4	7	11	6	9	15	26
1	1	1	1	..	1	..	1	..	..	..	..	1	3	4	2	4	6	10
..	3	..	1	..	..	..	..	4	1	3	1	4	3	7	13	12	25	32
86	80	56	56	28	50	19	50	42	32	22	22	130	175	305	262	224	486	791
222	211	160	163	105	110	85	99	67	53	38	41	386	447	833	680	664	1,344	2,174

URBAN HOME SUMMARIES

TABLE II.—HOUSING CONDITIONS

CHURCHES, URBAN CENTRES,* PROVINCES	Families living in				
	1 Room	2 Rooms	3 Rooms	4 Rooms	5 or 6 Rooms
Asansol, Bengal	3	8	1	7	..
Central Bengali, Calcutta, Bengal	30	..	1	..	1
Dhanbad, Bihar	13	..	..	..	..
Fatehpur, Bihar	1	1	2	2	1
Gomoh, Bihar	6	1	1	1	..
Hatibagan, Calcutta, Bengal	12	5	1	1	1
Howrah, Bengal	10	1	1	..	1
Katrasgarh, Bihar	16	..	..	1	..
<i>Totals, Bengal Annual Conference</i>	91	16	7	12	4
Bahar, Central Provinces	11	12	..	..	..
Balaghat, C.P.	3	1	7	..	1
City, Jabulpore, C.P.	52	2	3	5	..
Drug and Janjgir, C.P. .. .. .	..	..	..	..	1
Khandwa, C.P.	36	20	1	4	..
Narsinghpur, C.P.	7	2	3	..	..
Raipur, C.P.	6	12	..	1	1
Sadar, Jabulpore, C.P.	48	12	3	1	3
Sanwara, Burhanpur, C.P.	9	..	..	1	1
<i>Totals, Central Provinces Annual Conference</i>	172	61	17	12	7
Alambagh,† Lucknow, United Provinces .. .. .	..	..	1	1	..
Anwarganj, Cawnpore, U.P.	17	2	4	..	..
Arrah, Bihar .. .. .	..	1	..	..	1
Bahraich and Nanpara, U.P. .. .. .	..	..	..	..	1
Cantonment, Cawnpore, U.P.	12	3	1	..	..
Central Church, Cawnpore, U.P.	102	54	15	6	8
Central Church, Lucknow, U.P.	9	3	1	1	..
Charbagh,† Lucknow, U.P. .. .. .	..	..	..	..	..
Gonda, U.P.	2	3	1	..	..
Muzaffarpore, Bihar	7	2	4	2	7
Rai Bareilly, U.P. .. .. .	..	..	..	..	1
Saadatganj,† Lucknow, U.P. .. .. .	..	..	..	..	..
Unao, U.P. .. .. .	..	..	..	..	..
<i>Totals, Lucknow Annual Conference</i>	149	68	27	10	18
<i>Totals, Calcutta Area</i>	412	145	51	34	29

* (Central Hindustani, Calcutta, omitted because of incomplete returns)

† Members from these *Mohallahs* (suburbs) attend Central Church, Lucknow

URBAN HOME SUMMARIES

TABLE III.—RELIGIOUS PRACTICE

Churches, Urban Centres, Provinces	CHURCH ATTEND- ANCE		Sunday Work Required	CHURCH MEMBERSHIP										Baptized as Adults	Baptized in Childhood		
	Total Number of Fam- ilies Reporting	Regular in Attendance															
				Full		Preparatory		Baptized		Total							
				M.	F.	M.	F.	M.	F.	Full	Preparatory	Baptized					
Asansol, Bengal ..	21	13	11	22	23	..	..	22	28	45	..	50	1	32	
Central Bengali, Cal- cutta, Bengal ..	39	34	21	28	33	3	1	34	35	61	4	69	7	49			
Central Hindustani, Cal- cutta, Bengal ..	112	31	..	71	75	21	19	80	83	146	40	163	120	86			
Dhanbad, Bihar ..	20	20	20	16	17	3	3	17	21	33	6	38	1	32			
Fatehpur, Bihar ..	8	8	3	9	8	..	..	17	17	17	..	24	3	10	
Gomoh, Bihar ..	11	8	3	9	2	2	..	16	23	11	2	39	3	4			
Hatibagan, Calcutta, Bengal ..	32	32	9	23	22	2	6	13	17	45	8	30	44	8			
Howrah, Bengal ..	15	15	15	18	11	1	1	18	20	29	2	38	..	1			
Katrasgarh, Bihar ..	17	16	17	4	4	14	14	16	6	8	28	22	..	36			
Totals, Bengal Annual Conference ..	275	177	99	200	195	46	44	233	250	395	90	483	179	258			
Baihar, Central Pro- vinces ..	27	22	12	13	19	6	6	25	26	32	12	51	21	23			
Balaghat, C.P. ..	5	5	4	12	8	5	2	4	15	20	7	19	13	6			
City, Jubbulpore, C.P.	66	53	23	59	54	..	..	53	72	113	..	125	93	12	
Drug and Janjgir, C.P.	4	4	..	4	4	..	1	6	5	8	1	11	8	1			
Khandwa, C.P. ..	77	29	22	25	26	9	4	115	111	51	13	226	75	55			
Narsinghpur, C.P. ..	18	8	9	15	15	1	1	23	19	30	2	42	7	3			
Raipur, C.P. ..	36	20	5	24	27	..	..	21	36	51	..	57	35	8	
Sadar, Jubbulpore, C.P.	73	63	26	69	62	..	..	91	88	131	..	179	25	31	
Sauwara, Burhanpur, C.P. ..	11	11	11	7	11	..	..	15	12	18	..	27	16	3	
Totals, Central Pro- vinces Annual Con- ference ..	317	215	112	228	226	21	14	353	384	454	35	737	293	142			
Anwarganj, Cawnpore, United Provinces ..	25	14	16	24	19	..	..	19	24	43	..	43	20	5	
Arrah, Bihar ..	3	3	2	4	3	..	..	6	8	7	..	14	2	..	
Bahraich and Nanpara Central Church, Cawn- pore, U.P. ..	..	7	..	6	6	..	..	4	7	12	..	11	6	1
Cantonment, Cawnpore, U.P. ..	181	152	52	172	150	3	2	148	168	322	5	316	41	285			
Central Church, Luck- now, U.P. ..	20	14	12	7	1	17	..	6	13	8	17	19	18	7			
Gonda, U.P. ..	52	42	28	38	36	1	..	39	32	74	1	71	..	76			
Muzaffarpore, Bihar ..	11	5	2	12	13	..	..	12	16	25	..	28	21	1	
Rai Bareilly, U.P. ..	27	14	22	18	20	2	1	26	49	38	3	75	4	37			
Unao, U.P. ..	10	10	..	8	11	..	..	4	..	19	..	4	..	..	
Totals, Lucknow Annual Conference ..	18	16	..	13	14	4	3	1	4	27	7	5	..	..	
Totals, Calcutta Area ..	939	669	345	730	694	94	64	851	955	1,424	158	1,806	584	811			

(Alambagh, Charbagh and Saadatganj omitted because of incomplete returns, since Survey was taken on Rural Forms by mistake)

URBAN HOME SUMMARIES

TABLE IV.—RELIGION OF PARENTS AND GRANDPARENTS

CHURCHES, URBAN CENTRES, PROVINCES	Number of Adults	CHRISTIAN		MUSLIM		HINDU	
		Parents	Grand- parents	Parents	Grand- parents	Parents	Grand- parents
Asansol, Bengal	48	29	19	1	1	13	24
Central Bengali, Calcutta, Bengal	68	32	23	..	1	9	11
Central Hindustani, Calcutta, Bengal	206	68	17	3	3	117	168
Dhanbad, Bihar	39	5	3	..	..	34	36
Fatehpur, Bihar	18	6	4	..	..	2	4
Gomoh, Bihar	22	7	2	2	2	4	9
Hatibagan, Calcutta, Bengal ..	44	34	28	..	..	5	15
Howrah, Bengal	30	6	2	..	..	16	20
Katrasgarh, Bihar	36	2	2	..	..	32	32
<i>Totals, Bengal Annual Conference</i>	<i>511</i>	<i>189</i>	<i>100</i>	<i>6</i>	<i>7</i>	<i>232</i>	<i>319</i>
Baihar, Central Provinces ..	44	11	3	..	..	32	40
Balaghat, C.P.	27	8	2	..	..	12	18
City, Jubbulpore, C.P. ..	115	14	6	2	2	97	105
Drug and Janjgir, C.P. ..	9	2	2	1	1	..	..
Khandwa, C.P.	130	20	3	3	2	107	125
Narsinghpur, C.P.	31	10	2	..	1	16	21
Raipur, C.P.	41	28	9	..	1	19	35
Sadar, Jubbulpore, C.P. ..	140	26	3	5	6	70	93
Sanwara, Burhanpur	20	2	2	..	..	10	10
<i>Totals, Central Provinces Annual Conference ..</i>	<i>557</i>	<i>121</i>	<i>32</i>	<i>11</i>	<i>13</i>	<i>363</i>	<i>447</i>
Anwarganj, Cawnpore, United Provinces	44	31	8	..	1	13	32
Arrah, Bihar	8	3	1	..	1	1	2
Bahraich and Nanpara, U.P. ..	17	12	7	..	..	..	..
Cantonment, Cawnpore, U.P. ..	25	17	8	..	..	2	7
Central Church, Cawnpore, U.P.	345	239	127	7	13	76	175
Central Church, Lucknow, U.P. ..	76	29	14	1	4	46	58
Gonda, U.P.	25	11	1	..	1	10	17
Muzaffarpore, Bihar	48	15	1	2	2	10	23
Rai Bareilly, U.P.	19	4	..	..	..	..	..
Unao, U.P.	34	8	2	..	..	..	..
<i>Totals, Lucknow Annual Conference</i>	<i>641</i>	<i>369</i>	<i>169</i>	<i>10</i>	<i>22</i>	<i>158</i>	<i>314</i>
<i>Totals, Calcutta Area</i>	<i>1,709</i>	<i>679</i>	<i>301</i>	<i>27</i>	<i>42</i>	<i>753</i>	<i>1,080</i>

(Alambagh, Charbagh, Saadatganj omitted because of incomplete returns)

URBAN HOME SUMMARIES
TABLE V.—RESIDENCE, PROPERTY OWNERSHIP

CHURCHES, URBAN CENTRES, PROVINCES	YEARS OF RESIDENCE IN CITY WHERE LIVING						PROPERTY OWNERSHIP
	0-1	2-4	5-9	10-14	15-20	21 and over	
Asansol, Bengal	3	6	4	3	3	5	15
Central Bengali, Calcutta, Ben- gal .. ..	..	2	2	5	6	14	9
Central Hindustani, Calcutta, Bengal	17	49	14	4	3	8	12
Dhanbad, Bihar .. ..	..	2	9	5	5	..	1
Fatehpur, Bihar	4	2	3	..	..	..	4
Gomoh, Bihar	3	2	..	2	..	2	..
Hatibagan, Calcutta, Bengal ..	..	..	2	1	6	20	4
Howrah, Bengal	6	3	2	1	3	4	..
Katrasgarh, Bihar .. ..	..	1	4	3	10	..	..
<i>Totals, Bengal Annual Confer- ence</i>	33	67	40	24	36	53	45
Baihar, Central Provinces ..	3	5	5	4	5	1	2
Balaghat, C.P.	2	2	2	..	1	1	2
City, Jubbulpore, C.P. ..	5	25	9	11	7	8	..
Drug and Janjgir, C.P. ..	1	1	..	..	1	1	1
Khandwa, C.P.	13	27	12	5	..	9	2
Narsinghpur, C.P.	5	1	..	2	3	8	1
Raipur, C.P.	4	4	8	3	10	6	7
Sadar, Jubbulpore, C.P. ..	..	13	11	10	12	25	1
Sauwara, Burhanpur	1	2	6	..	..	5	..
<i>Totals, Central Provinces An- nual Conference</i>	34	80	53	35	39	67	16
Anwarganj, Cawnpore, United Provinces .. ..	..	4	6	4	3	8	2
Arrah, Bihar .. ..	..	..	1	..	2	..	1
Bahraich and Nanpara, U.P. ..	2	2	..	..	..	..	..
Cantonment, Cawnpore, U.P. ..	..	..	2	..	5	9	..
Central Church, Cawnpore, U.P.	13	25	39	38	33	56	4
Central Church, Lucknow, U.P.	5	3	2	4	3	6	2
Gonda, U.P. .. ..	..	2	4	2	2	1	..
Muzaffarpore, Bihar	1	1	4	4	1	2	1
<i>Totals, Lucknow Annual Con- ference</i>	21	37	58	52	49	82	10
<i>Totals, Calcutta Area</i>	88	184	151	111	124	202	71

(No returns for Alambagh, Charbagh, Rai Bareli, Saadatganj and Unao)

URBAN HOME SUMMARIES

TABLE VI.—MONTHLY INCOMES

CHURCHES, URBAN CENTRES, PROVINCES	No. Report- ing Income	Below 11	11-20	21-30	31-40	41-50	51-60	61-70	71-80	81-90	91-100	101-125	126-150	151-200	201-300	301-400	401-500
Asansol, Bengal ..	16	..	3	4	6	1	..	..	2	..	..	..	..	..	..	..	..
Central Bengali, Calcutta, Bengal ..	37	2	3	2	7	3	4	1	5	3	3	1	3	..	..	..	..
Central Hindustani, Calcutta, Bengal ..	94	..	20	21	14	12	5	..	3	1	3	1	5	4	2	2	1
Dhanbad, Bihar ..	20	..	18	1	..	..	..	..	1	..	..	..	..	..	..	..	..
Fatehpur, Bihar ..	9	..	1	3	2	2	..	..	..	..	..	..	..	..	..	..	..
Gomoh, Bihar ..	9	..	1	4	1	..	1	1	..	..	..	1	..	..	..	..	..
Hatibagan, Calcutta, Bengal ..	25	..	..	5	4	5	3	1	..	..	1	2	4	..	..	..	..
Howrah, Bengal ..	17	..	8	4	2	1	..	..	1	..	1	..	..	..	..	..	..
Katrasgarh, Bihar ..	16	..	15	1	..	..	..	..	..	..	..	..	..	..	..	..	..
<i>Totals, Bengal Annual Conference</i> ..	243	2	69	45	36	24	13	3	12	4	8	5	13	4	2	2	1
Baihar, Central Provinces ..	25	11	8	4	1	..	..	1	..	..	..	..	..	..	..	..	..
Balaghat, C.P. ..	15	2	6	4	..	2	1	..	..	..	..	..	..	..	..	..	..
City, Jubbulpore, C.P. ..	65	3	20	19	11	6	..	1	1	1	..	1	1	1	..	..	..
Drug and Janjgir, C.P. ..	4	..	..	1	..	2	..	1	..	..	..	..	..	..	..	..	..
Khandwa, C.P. ..	66	4	29	18	3	6	..	1	..	..	..	2	1	..	..	..	..
Narsinghpur, C.P. ..	13	..	5	1	3	1	1	1	1	1	..	..	..	..	..	..	..
Raipur, C.P. ..	26	3	4	6	3	5	1	..	1	1	1	..	..	..	1	..	..
Sadar, Jubbulpore, C.P. ..	51	4	19	16	5	1	..	3	..	1	1	..	..	..	1	..	..
Sanwara, Burhanpur ..	11	..	4	2	2	1	1	..	..	..	1	..	..	..	..	..	..
<i>Totals, Central Provinces Annual Conference</i> ..	276	27	95	71	28	24	4	7	4	4	4	3	2	1	2	..	..
Alambagh,† United Pro- vinces ..	13	10	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Anwarganj, Cawnpore, U.P. ..	24	1	7	9	2	3	..	..	..	..	..	..	..	..	..	..	..
Arrah, Bihar ..	3	1	1	..	..	..	..	..	..	..	..	1	1	..	..	..	..
Bahraich and Nanpara, U.P. ..	5	..	..	1	1	..	1	..	1	..	..	..	..	..	..	..	..
Cantonment, Cawnpore, U.P. ..	15	..	7	7	..	..	1	..	..	..	..	..	..	1	..	..	..
Central Church, Cawnpore, U.P. ..	189	16	49	42	22	15	5	4	4	5	3	5	8	6	5	..	..
Central Church, Lucknow, U.P. ..	29	5	18	..	3	..	..	..	1	..	1	..	1	..	..	..	..
Charbagh,† U.P. ..	3	..	..	1	1	1	..	..	..	1	..	1	..	..	..	..	..
Gonda, U.P. ..	12	3	3	1	2	1	..	..	1	1	..	..	..	..	..	..	..
Muzaffarpore, Bihar ..	23	2	6	3	..	2	1	..	1	..	..	..	..	..	..	..	..
Rai Bareilly, U.P. ..	11	3	2	5	..	..	..	1	..	..	1	5	..	1	..	1	..
Saadatganj,† U.P. ..	13	..	12	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Unao, U.P. ..	11	4	..	2	1	2	2	..	..	..	..	..	..	..	..	..	..
<i>Totals, Lucknow Annual Conference</i> ..	351	45	108	72	32	24	9	6	8	6	4	6	15	8	7	..	1
<i>Totals, Calcutta Area</i> ..	870	74	272	188	96	72	26	16	24	14	16	14	30	13	11	2	2

† Members from these *Mohallahs* (suburbs) attend Central Church, Lucknow

Tables VI and VII should be compared closely with Tables XV and XVI of Section Two.

URBAN HOME SUMMARIES

TABLE VII.—USUAL

Churches, Urban Centres, Provinces	35/-	25/-	20/-	18/-	15/-	12/-	11/-	10/8/-	10/-	9/-	8/8/-	8/-	7/-	6/8/-	6/-	5/-	4/6/-	4/-	3/8/-
Asansol, Bengal
Central Bengali, Calcutta, Bengal	1	..
Central Hindustani, Calcutta, Bengal	..	1	..	1	1	1	..	..	..	..	..	..	..	..	1	1	..	..	..
Dhanbad, Bihar
Fatehpur, Bihar	1	..	..	..	..	..	..	..	2	1	..	..	..
Gomoh, Bihar	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Hatibagan, Calcutta, Bengal
Howrah, Bengal	1	..	..	..	..	..	..	..	..
Katrasgarh, Bihar	1	..	..	..	..	..	..	..	..
Totals, Bengal Annual Conference	..	1	..	1	1	2	1	..	..	..	2	..	..	..	3	2	..	1	..
Baihar, Central Provinces	1	..	..	..	..
Balaghat, C.P.
City, Jubbulpore, C.P.	1	..	..	..	..	..	..	..	..	2	..	..	..
Drug, Janjgir, C.P.	1	..
Khandwa, C.P.	1	..	..	1	..	1	1	1	..	..	1	..	3	..	..
Narsinghpur, C.P.	1	1	..	..	..	..
Raipur, C.P.	1	1	..	..	..	..
Sadar, Jubbulpore, C.P.	1	..	..
Sanwara, Burhanpur, C.P.	1	..	..	..	..	..	..	..	..	..	..	..
Totals, Central Provinces Annual Confer- ence	1	..	1	..	2	..	1	..	1	..	3	5	..	4	1	..
Anwarganj, Cawnpore, United Provinces
Bahraich and Naupara, U.P.	1	..	..	1	..	..	..	..	..	..
Cantonment, Cawnpore, U.P.	1	..	..	..	..	..	..
Central Church, Cawnpore, U.P.	..	2	..	..	1	1	1	1	1	1	1	1	1	1	3	..	2	..	..
Central Church, Lucknow, U.P.	1	..	..	..	..	..	..	1	..	..	..	..	..
Gonda, U.P.	1	..	1	..	..
Muzaffarpore, Bihar	2	2	..	..	1	..	2	..	..	..
Totals, Lucknow Annual Conference	..	2	..	..	1	1	1	1	1	3	3	2	1	5	1	4	1	..	..
Totals, Calcutta Area	1	2	1	1	2	3	2	1	3	1	2	5	4	2	7	12	1	9	2

(No returns for Alambagh, Arrah, Charbagh,

MONTHLY CHURCH OFFERINGS

3/4/-	3/-	2/8/-	2/5/-	2/4/-	2/-	1/14/-	1/10/-	1/8/-	1/4/-	1/3/-	1/2/-	1/-	-13/6	-13/-	-12/-	-11/-	-10/-	-9/6	-9/-	-8/-	-6/-	-5/-	-4/-	-3/-	-2/-	-1/6	-1/-	Total Blank or No Sup- port	Total Number Reporting
					1			1					5			1				6	2		6					5	22
													25							8			2		1			8	37
	1				1							10			1					18			27		11			36	75
																			2	17		1							20
					4																							1	8
	4							1				3													1			2	11
	1				1							4								12			6		1				25
		1			2						1	3								2			4		4			1	18
					1																							16	2
	6	1			10			2			1	50			1	1			2	63	2	1	45		18			69	218
	1					1	1			1	1	2		1	1					2			3		1			10	16
					1			1												1			3					11	6
	2											1								5			39		1			16	51
			1			1														1								1	4
					3			1				2								9	4		18		6		1	25	52
		1										2			3		1			2	1		2			1	1	3	16
				1	3	1	1	1	2						1					3	1		2		2		1	4	21
	1	1	1		1							2								1	5	4	22	4	5			31	48
																				2			1					7	4
	4	2	2	1	8	2	2	4	2	1	1	9		1	5		1			26	11	4	90	4	15	1	3	108	218
	1	1										2						1		6		1	6		1			6	19
												1								1								5	4
												1	1		1		1			2	1		3					9	11
1	5	3			15			7	2	1		35			2		1			36	4		38	1	17		2	36	183
	2							1				2								3	1		3		7		1	30	22
					1					1									1	3								7	8
		3			1			2				2								2								10	17
1	8	7			17			10	2	1	1	43	1		3		2	1	1	53	6	1	50	1	25		3	103	284
1	18	10	2	1	35	2	2	16	4	2	3	102	1	1	0	1	3	1	3	142	19	6	185	5	58	1	6	280	700

Rai Bareli, Saadatganj, and Unao)

TABLES

SECTION FOUR

Comparative Totals from Annual Conference and Survey Statistics.

TABLE I.—COMPARATIVE TOTALS FROM ANNUAL

DISTRICTS	Total No. Persons (Survey) Rural Homes	Total No. Persons (Survey) Urban Homes	Grand Total Survey	Total No. Conference Statis- tics, 1930	CHURCH MEMBER-		
					Full Members		
					Survey		
					Rural	Urban	Conference Minutes
Asansol	341	117	458	1,307	4	45	615
Birbhum	321	..	321	473	111	..	268
Calcutta, Bengali	565	250	815	1,953	172	106	867
Calcutta, Hindustani .. .. .	..	418	418	1,027	..	175	319
Gomoh	517	238	755	2,392	94	69	421
Pakur	1,395	..	1,395	1,814	200	..	334
<i>Totals, Bengal Annual Conference</i>	3,139	1,023	4,162	8,966	581	395	2,824
Balaghat	408	141	549	740	86	52	288
Jubbulpore	169	548	717	1,456	16	244	566
Khandwa	2,169	335	2,504	2,896	74	69	394
Narsinghpur	806	71	880	971	45	30	122
Raipur	127	116	243	537	22	59	220
<i>Totals, Central Provinces Annual Conference</i>	3,679	1,214	4,893	6,600	243	454	1,590
Arrah	1,834	21	1,855	3,092	10	7	91
Bahraich	573	23	596	766	202	12	200
Ballia	3,299	..	3,299	4,115	267	..	277
Buxar	3,374	..	3,374	4,831	121	..	226
Cawnpore	1,992	773	2,765	4,409	224	373	868
Gonda	422	53	475	826	74	25	272
Lucknow	200	222	387	2,210	30	71	852
Orai	1,030	..	1,030	2,071	69	..	351
Rai Bareilly	667	54	721	1,669	220	46	651
Tirhoot	690	116	806	1,487	121	38	374
<i>Totals, Lucknow Annual Conference</i>	14,081	1,262	15,308	25,476	1,368	575	4,162
Bhabua Mission	109	..	109	..	..	..	..
<i>Totals, Calcutta Area</i>	21,008	3,499	24,472	41,042	2,192	1,424	8,576

The purpose of this table is to show what proportion of the

CONFERENCE AND SURVEY STATISTICS*

SHIP REPORTED			PASTORAL SUPPORT REPORTED†					Conference Minutes (Indi- genous or Indian giving) (4)	NOTES	
Preparatory Members			Rural Survey			Urban Survey	Total Survey			
Survey			Preachers' Families	Laymen's Families						
Rural	Urban	Conference Minutes		Cash (1)	Cash	Kind (2)	Cash (3)			
1	..	271	..	150	..	173	323	860	(1) In a large majority of cases the amount was a tithe ($\frac{1}{10}$) of salary, deducted at the source by the Superintendent, with the consent of the Preacher.	
2	..	68	290	210	3	..	503	412		
76	12	577	235	68	25	603	931	1,536		
..	42	521	..	..	..	3,000	3,000	1,111
167	36	1,387	..	6	..	1,255	1,261	890		
223	..	1,046	111	120	30	..	261	267		
469	90	3,870	636	554	58	5,031	6,279	5,076		
96	19	264	83	67	..	296	446	743		
68	..	390	11	10	..	804	825	1,156		
1,099	13	1,799	..	..	..	1,071	..	1,692
353	2	493	129	19	1	248	397	402	(2) Estimated equivalents of gifts in kind have been made as follows :—grains at 1 anna (2 cents) per seer (2 lbs.). Rice (Bengal) at 2 annas per seer. Eggs at 6 annas (12 cents) per dozen. Fowls at 6 annas each. No equivalent for vegetables or for services performed free has been attempted.	
36	1	170	12	2	..	460	474	793		
1,652	35	3,116	235	98	1	2,879	2,142	4,786		
862	..	2,188	377	3	28	..	408	1,275		
105	..	366	36	4	..	198	238	258		
997	..	2,705	20	14	18	..	52	677		
1,478	..	3,410	560	25	82	..	667	922		
746	22	2,414	501	43	36	3,561	4,141	3,550		
147	..	378	42	25	4	157	228	979		
77	1	794	..	20	..	337	..	4,199		
299	..	1,302	185	41	28	..	254	633	(3) As Urban Survey forms reported monthly, not annual, contributions an arbitrary estimate has been made by assuming equal payments for all 12 months.	
76	7	569	..	1	8	..	..	690
164	3	624	169	12	..	702	883	1,418		
4,951	33	14,750	1,890	188	204	4,955	6,871	14,601		
..		
7,072	158	21,736	2,761	840	263	12,865	15,292	24,463		
..		(4) Pastoral support reported in the Survey (which did not cover all families) was collected between April, 1929, and July, 1930, the 12 month period varying with the District, while for the Conference Minutes, the year was that ending on October 31st, 1930.
..		

Methodists on Church rolls were reached by Survey workers.

† All figures in Columns under Pastoral Support are in rupees.

SECTION FIVE

Additional Descriptive Material.

JAGDALPUR DISTRICT*

A Word Picture

Bastar State, located in the extreme southeastern corner of the Central Provinces, is by far the largest of the fifteen Feudatory States in the Chhattisgarh Division, and eleventh from the largest in all India, having an area of 13,062 square miles. The census just completed shows a population of 522,263 in the State, or an increase of 12½% over the previous census. Most of the State is composed of mountains and high plateaus, though lower levels are reached in the southwestern and southeastern corners. Many mountains reach a height of 3,000 feet, and one in the center reaches an altitude of 4,160 feet.

Local Government

Jagdalpur is the capital and the home of the royal family. It now has a population of just over 10,000, and is by far the largest of the nearly 3,000 towns and villages in the State.

The ruler is the Rani, who is not yet of age, so there is an Administrator, or Dewan, appointed by the Government. When the Raja died his daughter, the present Rani, was just a child. The State employed Mrs. Chew, one of our missionaries, to live in the palace and act as a mother and a matron to the Rani. This service she performed for four years until the Rani's marriage in February, 1927. This, and other wholesome contacts made through the years, gives the Methodist Church a very close relation of friendship with the Ruling House and the Officials of the State at the present time.

The People

The people are mostly of Aborigine, or Dravidian, tribes and are Animists worshipping evil spirits. The ruling family is Hindu and there are a large number of the official group and several thousand others who are of the same religious faith. Then there are a few Moslem officials, mostly living in Jagdalpur. Recently the missionaries and the highest officials of the State sat down to dinner in the Palace with the Rani and Raja and, by invitation of the rulers, ate the same kind of food. A short time ago one of the *high caste* families of the official group invited the missionaries to the marriage of a daughter. Rev. J. W. Lanham, the District Superintendent, was admitted to all the ceremonies and invited to sit near the bride and groom upstairs where no other man was allowed to go. Our Indian Pastor was invited to march in the procession with the groom from his house to that of the bride. Any one who knows Hindu customs in India can see that "old things are passing away".

The major language groups in the State are: Hindi, which is the official language; Telegu, in the southwestern part of the State, Chhattisgarhi, the language of the northern end; then begins Mardia and Murida through the central part. These last two named have never been put into written form. All along the eastern side Oriya is the mother tongue. Here is where the largest number of our Christians live. There are also a few Christians among the many thousands who speak Hulbi. Other smaller groups are Banjaris and Marwaris. In all there are approximately 3,000 Christians in the Jagdalpur District, which, theoretically, comprises the whole State.

With the exception of a few officials' homes there is no purdah and very little caste to contend with. And just now the Rani Sahiba seems to be setting herself deliberately to the task of destroying what little purdah there is.

* Jagdalpur District is in the Central Provinces Annual Conference. Since it was utterly impossible to complete the regular Survey there in 1930, this brief description will give an outline of economic, social and spiritual conditions.

Only 2% of the population is literate. In village after village not a person can read or write, no one ever receives a letter, there is no well, no school house, no teacher, no doctor, no nurse. No common household remedies are ever heard of, much less received. Not even a bottle to put a little medicine in can be found. Pictures are never seen and furniture is unknown. The only string the people know is the bark of certain trees in the jungle. There is no question of telegraphs, telephones, trains, radios, automobiles, aeroplanes. Out of the more than half a million people, last year only 2,005 were in school, and half of them were in the capital city. There is not a girls' school in the State outside of Jagdalpur.

Methodism

The Methodist Church is the only Christian organization doing work within the borders of the State. The Rev. C. B. Ward came first and was not only permitted to stay but was given the finest building site in or near Jagdalpur. This was a little more than 30 years ago. He then obtained control over 1,100 acres of land. He furthermore selected, and obtained permission to build on, about 50 acres in Antigarh, a large village in the north central part of the State where he planned to have a mission centre. Another site he secured was at Kondegaon, 44 miles north of the capital on the main road to Raipur and Dhamtari, our nearest railway stations. Two other sites were secured in two leading villages in the southern end of the State. Except Maded in the extreme south all these sites have been taken over by the State because we have never been able financially to use them. In Maded we have a house in a very strategic place but no worker has been there now for several years. It is the chief trading center in all that part of the State. In Kondegaon the present hospital, the Rest House and the Post Office are now on the land which once belonged to us.

The Methodist Boys' and Girls' schools have been consolidated so that in future our schools will be co-educational. We attempt to run six or seven village schools, but our supply of teachers is inadequate to meet the practical needs.

There is not a Church building of any kind in the whole District, except one with mud walls up half way and a grass roof.

Economic Life

Dhamtari, the nearest rail station used, is 136 miles away from Jagdalpur. Economic conditions are bad. Many people have become literally slaves of money-lenders. Years back, it may be, a man borrowed Rs. 5 and then went to work for the man from whom he borrowed. He now gets less than the equivalent of Rs. 2 per month in food for his labour. In order to live he must borrow a little more each year to keep his family from utter starvation. So the slavery is perpetuated until his death, when his children will take up the burden. The common daily wage for coolie labour in Jagdalpur for a woman or 14-18 year-old boy is 0-1-9 (\$.02½) and for a man, 0-2-0 to 0-3-0 (\$.06½), while rice costs Re. 1 per 20 seers (40 lbs. for \$.36) and wheat is 22 seers per rupee (44 lbs. for \$.36).

Of clothes the people wear the minimum of the cheapest sort, and their food is insufficient both as to kind and quality. Tiny grass seeds and the tender sprouts of the bamboo, with other roots and fruits and plants of the jungle make up a large part of the diet of a high per cent. of the people back in the State.

To meet this situation from the Christian point of view we have one Missionary of the Board and his wife, one W.F.M.S. missionary, and 21 teachers, workers, and preachers.

(Condensed from report by Rev. J. W. Lanham)

EDUCATIONAL STATISTICS of the Bengal and Lucknow Conferences (1929-30)

(Based on the annual educational statistical report to the Board of Foreign Missions, New York)

A. Primary Day Schools

DISTRICT	NUMBER OF				REMARKS
	Schools	Teachers	Pupils	Christians	
<i>Bengal Conference—</i>					
Asansol ..	4	5	86	10	Boys and Girls
	1	5	118	..	Girls (urban)
Birbhum ..	3	8	159	19	B. & G.
Calcutta :—					
Bengali ..	5	9	214	52	One Boys'; one Girls', three for both. (Urban or suburban)
Hindustani ..	3	5	125	25	B. & G. (suburban)
Gomoh ..	7	5	86	86	B. & G. (large towns)
Pakur ..	11	14	358	46	B. & G.
	34	51	1,146	238	
<i>Lucknow Conference—</i>					
Arrah ..	12	8	131	97	B. & G.
Bahraich ..	1	1	20	20	B. & G.
	1	9	235	1	Boys' (urban)
Ballia ..	9	9	73	73	Boys' (7); B. & G. (2)
Buxar ..	20	15	237	227	B. & G.
Cawnpore ..	21	..	187	142	B. & G. (7); rest boys'; 3 are urban
Gonda ..	1	3	85	..	Boys' (urban)
Lucknow ..	5	5	190	161	B. & G.; 2 are urban
Rae Bareli ..	1	1	35	4	Boys' (urban)
Tirhoot ..	8	6	88	40	2 are B. & G. and urban; rest are boys'
	79	57* 16 (est.)	1,281	765	*omits Cawnpore tea- chers (approx. 16)
		73			

B. Boarding Schools for Girls

DISTRICT.	NUMBER OF		STUDENTS								Number of Christians
	Schools	Teachers	Pri.	Mid.	High	Coll.	Univ.	Trng.	Com.	Ind.	
<i>Bengal Conference—</i>											
Asansol ..	2	13	142	50	16	..	..	..	..	..	106 inc. Pri. boys
Birbhum ..	1	8	60	..	..	..	..	..	..	..	54 Do.
Calcutta, Bengali	1	16	133	31	40	..	..	28	..	..	194
Gomoh ..	1	2	26	..	..	..	..	..	..	..	6
Pakur ..	1	9	109	21	..	..	..	..	..	..	121 Do.
TOTAL ..	6	48	470	102	56	..	..	28	..	..	481
<i>Lucknow Conference—</i>											
Arrah ..	1	8	66	11	..	..	..	..	..	..	75 inc. Pri. boys
Cawnpore ..	1	12	124	17	..	..	..	..	..	..	134 Do.
Gonda ..	1	20	117	36	..	..	..	..	..	..	149 Do.
Lucknow }	1	4	..	..	..	..	..	16	..	..	16
	1	25	169	93	41	..	..	..	..	..	248
	1	26	..	..	..	49	58	19	..	..	91
Tirhoot ..	1	10	43	8	..	..	..	..	..	..	51
TOTAL ..	7	105	519	165	41	49	58	35	..	..	764

C. Boarding Schools for Boys

DISTRICT	NUMBER OF		STUDENTS					Number of Christians
	Schools	Teachers	Pri.	Mid.	High	Coll.	Com.	
<i>Bengal Conference—</i>								
Asansol	1	12	..	120	50	..	..	25
Calcutta	2	23	154	71	100	..	..	127
Gomoh	1	2	57	..	..	..	..	12
	4	37	211	191	150	..	..	164
<i>Lucknow Conference—</i>								
Arrah	1	7	24	16	..	..	..	35
Cawnpore	1	6	92	..	..	..	..	46
Lucknow	3	56	85	181	54	405	219	194
	5	69	201	197	54	405	219	275

Hostels kept for boys attending other Institutions (as Government schools, etc.)

Gonda ..	..	..	1	(University students)	29
Tirhoot ..	..	..	1		2
Lucknow ..	..	..	1		11
					42

D. Boarding Schools for European Students

DISTRICT			School	P.	M.	H.			Number of Christians
Calcutta (English)	..	..	Boys'	16	117	36	30	..	151
			Girls'	20	211	48	36	..	272 (Inc. Prim. boys)
			B. & G.	18	126	23	26	..	169 B. & G.
Cawnpore	..	..	Girls'	18	120	29	9	..	146 (Inc. Prim. boys)
TOTAL				72	574	136	101	..	738

ATTITUDE QUESTIONS

In order to increase the possibility of using the Survey as part of the pastoral round of visitation several queries were included that were particularly helpful for the actual ministers working with the Christians of the various Districts. The answers hold some interest for others as well and have been condensed for inclusion in this report.

We feel that the preachers who asked these questions of their parishioners were able to get direct and straightforward answers that could never be obtained by any outside investigator, whether Indian or Westerner.

The Christian workers conducting the details of the Survey entered into the spirit of the attempt at a new evaluation of facts in a most remarkable way. We have confidence enough to believe that because of the interchange of vital facts relating to Christian home life there will be a sounder basis for future Christian activities wherever the Survey was conducted.

Value of the Church

The question was asked, "What is the value of the Church to you?"

Total Number Reporting	Spiritual	Economic	Social	Educational	No Value	Uncertain
3,439	1,744	347	554	139	529	126

Joy in the Christian Life

Another question was, "What is your greatest joy in the Christian life?" A total of 2,767 replied, with 627 reporting *no joy*. Joy was experienced, by those giving an affirmative reply, in ways that run the whole gamut of spiritual and social experience. Representative answers were listed under such headings as, Joy in Christ, comfort, economic help, salvation, fellowship, peace, forgiveness, blessing, protection, Christian teaching, better life, happier life, relief from persecution, prayer, love of Jesus.

There would seem to be too little lifting of the burdens of life that Christian joy may find full expression. The fellowship values of the Church have not been sufficiently cultivated. In the breaking away of individuals from old social customs and systems there has been an elimination of certain evils, but sufficient teaching of new comradeship customs has not been forthcoming from Christian sources. Too much emphasis has undoubtedly been laid on the "breaking away" process and not enough on the building up of rounded characters on the new basis.

Economic Hope

A third, and strikingly important, question was that dealing with the "Economic Hope" of Christians. The Results—

Total Reporting	Hopeful	Little Hope	No Hope
2,030	824	782	424

It is interesting in this connection to note that the Santals of the Pakur District, an aboriginal tribe now moving from the hunting stage of civilization to the agricultural

stage, were the most hopeful, that is, out of 116 replying 102 expressed themselves as having some economic hope, while 7 had a little hope, and only 7 had no hope.

The totals for the Area would seem to indicate a very serious state of affairs, and they do. However, it is no more than fair to suggest that the hopefulness is probably higher in the Christian group than in the groups comprising their neighbours. The table also shows plainly that these people do not remain Christians solely on the ground of hope for an improvement in their economic circumstances. It would be fairly easy for any of the Christians to be taken back into castes from which they came, at least among those adults who have become converts to Christianity, if there was a desire on their part to return.

REGISTER OF THE WORKERS in the Calcutta Area (Rural) Survey

DISTRICT	Number	Average age	EDUCATIONAL QUALIFICATIONS					Av. yrs. experi- enced in work	Av. yrs. exp. in circuit surveyed
			L.P.	U.P.	L.M.	U.M.	H.S.		
<i>Bengal Conference—</i> Asansol ..	7	39·4	..	3	1	..	2	9·7	..
<i>Central Provinces Con- ference—</i>									
Balaghat ..	6	39·3	..	..	2	3	1	20	6
Khandwa ..	17	42·3	..	1	3	12	..	23	5·5
Narsinghpur ..	7	38·4	..	..	..	6	1	16	1·2
Raipur ..	5	38	..	..	..	3	2	15	4
<i>Lucknow Conference—</i>									
Arrah ..	15	40	1	2	7	1	4	17·3	4·6
Bahraich ..	7	33	..	..	2	4	1	8·3	6·3
Ballia ..	10	39·8	..	..	1	7	2	16·6	3
Buxar ..	6	42	..	..	4	..	2	18·8	4
Cawnpore ..	8	46	..	..	..	6	1	29	3·56
Gonda ..	6	44·3	..	..	1	5	..	24·3	19
Orai ..	7	43·5	..	..	3	4	..	23·3	2·5

L.P.=Lower Primary. U.P.=Upper Primary. L.M.=Lower Middle.

U.M.=Upper Middle. H.S.=Class IX-X High School.

THE SURVEY AS SEEN BY DISTRICT SUPERINTENDENTS, MINISTERS AND MISSIONARIES

The Laymen

Our laymen, where possible, were pleased to help us in our undertakings of the Survey.

It helped us to know the District better than before.

We met opposition slightly here and there by non-Christians, but it did not interfere with our work.

*B. R. Franklin,
Gonda District.*

Training and Interest

More leaders for special work is an acute need and constitutes our greatest problem.

There should be well educated, trained and suitable teachers in all our educational work, as we have to depend upon our institutions for students of advanced training.

One or two Christian fairs should be celebrated during the year, especially at Easter and at the time of District Conference, where the Christians can discuss and set right all their religious problems; owing to these fairs sociability will increase and we shall be more acquainted with each other.

During the Survey some of the Laymen who were illiterate refused to call themselves Christians. A great majority of the Laymen cordially received us; they took great interest and joined with us in the Survey work.

I was greatly benefited by the Survey. I came to know almost everything about the Christians' lives, and gained in energy and courage.

The Survey was of great value to our work. The only difficulty was the denial of Christianity by some illiterate Christians.

Regarding the change in attitude, the workers made themselves more attentive and active in all the Christian activities. There is a great need of Day Schools, as well as of workers (Preachers), and of money.

The village Christians used to celebrate their marriages according to old customs but now instructions are given to avoid the old Hindu customs and to follow the Christian system of marriage and burial and some of them now have begun to follow it.

*B. R. Judah,
Narsinghpur District.*

Economic Improvement

We have, on Pakur District, launched out upon an economic uplift movement, for which much of the incentive has come from the knowledge made clearer by the Survey. The Survey has shown clearly that our people are *not* on the whole poor in land, but poor rather in working animals and, therefore, unable to utilize their land to the best advantage, and therefore ready at every crisis to fall into the hands of the money-lenders. We have now started grain banks with *panchayats* to watch over the economic condition of the people, to give them an opportunity to save and store their superfluous grain against the time of need, and to encourage them to help one another in time of stress, that it be unnecessary to turn to the grasping money-lender for help.

An expression of appreciation to you (the Director) for your interest in this Survey and for making it possible is highly in order. May we all see much fruit from your "huge" labours! The Lord help us to make the best possible use of its findings!

*H. M. Swan,
Pakur District.*

Knowledge Helps to Plan

Among the many benefits springing from the taking of the Area Survey conducted in the Calcutta Area under the leadership of Prof. B. C. Harrington, there were three particular ones which I would like to mention. In the first place the concerted effort put forth by the Ministers and Laymen of the Districts, and the lesson in modern methods of community survey work, will no doubt prove very suggestive and helpful for future efforts. Both the making of a united effort of this sort, and the plan of a community survey, are more or less new to the Indian Church.

In the second place the knowledge of the field and the information gained will be of very great value to the Ministers and Church Officials in the various Charges. The work of the Churches in both the cities and the small towns and villages has undoubtedly been too much of a haphazard kind. Any value that there may be in the scientific approach to the problems of Community and Church will be fostered by such attempts as these.

And in the third place, we seem to have come to a time when religious Surveys and "Fact Finding" Commissions, are taking into view wide areas and general trends. But to make the general surveys as valuable and helpful as they ought to be, much will depend upon having at hand as accurate and significant information as possible of the local and small fields. There can be no tall buildings or pyramids without wide foundations.

*D. H. Manley, of the
Calcutta Hindustani District, and
Branch Treasurer of the Board of Foreign Missions.*

Advantages

It has been a revelation to us to realise the lack of faith that the people have in the approach of ministers and missionaries. The very suspicion we have found has proved that advance is not to be expected very rapidly until such time as *Indian Members* unite in BUILDING the INDIAN Church.

The all-around advantage of the Survey came in obtaining information as to the non-Christian communal mind, and the realisation that the community outside our Church is more open to the message than many of the Christians.

Difficulties

Suspicion on the part of individuals that we were trying to work up proof that they should give more toward the Church.

Mixed communities; some of our congregations are composed of over fifty per cent. non-Methodists, and these latter seemed bent on doing all they could to make the Survey a failure.

A definite attempt on the part of disgruntled members to break away from our Church, and build an independent organization.

For some time we have been doing all in our power to push the every member canvass. This Survey made many members think we were simply after facts that would tie them up to something they did not want.

The foreign elements in our Methodist groups refused to join in the Survey even though they have worshipped with us for years. Suspicion seemed to thrive throughout the weeks that the Survey was being carried on.

Until such time as the Indians are interested in the Church as opposed to the Mission ideal, the Survey results here will not be very productive, in my opinion.

*H. E. Dewey,
Asansol District.*

Education and Support

1. The Christians take more thought for their children's education. 2. They are taking part in evangelistic work and preach everywhere. 3. They are thinking about the Indian churches' responsibility. 4. They want to support their District preachers also.

Lachhman Singh,

Pastor, Cawnpore.

Usefulness

The great usefulness of the Calcutta Area Survey, so far as the Bhabua Mission Field is concerned, lies in our Board knowing now just what we have in the Bhabua Christian community. That is to say, we know how many Christians there are; what their financial, educational and spiritual capital is. The annual reports were never exhaustive enough.

Another advantage to us is, that we can now have some idea of just what vital and useful contacts our people have with their non-Christian neighbours, and thus be in a position to estimate the amount of outside help that needs to be given by our Board to the local Church.

V. M. Ilahibaksh,

Corresponding Secretary,

Board of Home and Foreign Missions.

Most of the preachers in charge in Raipur District were Conference men transferred from other Districts within the last two years and so when they conducted the survey of their circuits it helped them to know more definitely the physical, social and economic condition of the people in their respective charges. It also revealed to them how many of the people whose names were given in the Church record had migrated to other places.

In doing the survey of the Urban Church most of the laymen were asked to help and as they worked it helped them to realize that the time has come when the laymen have to do more for the uplift of the Christian community in India.

B. F. Wishard,

Raipur District.

Finding Christians

The Survey in the Hatibagan Church enabled us to locate a number of Christians, who were once well-to-do people, but now are having a very bad time financially. There are several who are sleeping members, but now are being awakened spiritually. It also helped the church members in realising their burden of responsibility for the future growth and development of the church. Finally, the pulse of the members was deeply felt, spiritually, socially and economically.

N. G. Sircar,

Pastor, Calcutta Bengali District.

1. It revealed the true condition of the congregation and has become a guiding line for the successive preachers. 2. People refused sometimes to give correct information. 3. Village Christians are illiterate and suffering with bad economic conditions. This has a great effect on our urban churches. 4. We need to emphasize more the village pastor-teacher. 5. Some of the village Christians, being neglected for want of workers, have gone back to their own religions. 6. By "Mandir" is meant not the real temple, but other places of worship where they have *Kathas*, etc., under the tree—called *thán, devi*, etc. 7. The scale of Bighas varies in Bihar as in:—

Muzaffarpore Circuit	..	..	..	1 Bigha=1.16 Acre
Darbhangá	..	..	..	1 " = .87 "
Champaran	..	..	..	1 " = 1.32 "

Roughly speaking a bigha is almost equal to an acre.

P. S. Gardner,

Pastor, Tirhoot District.

Understanding Conditions

By the survey the Pastor and the Official Board came to understand fully about the financial, educational, and spiritual condition of the Church as a whole. Our present plans are based on the findings of the Survey and we hope to do better work in the future.

There was no difficulty with the resident members, but we could not know about non-resident members. There are some non-resident members about whom we know nothing and there are some about whom we know something but they do not co-operate with us in any way and would not reply to any inquiry made from them.

*Phul Singh,
Pastor, Jubbulpore.*

The formation of a Christian brotherhood is the project which is engaging all the energy of our preachers now—and only after this is formed, will there be opportunity for other phases of work. If we succeed in this, we will doubtless be utilizing Survey material for advance work.

*Miss Edna M. Abbott,
Ballia District.*

1. Emphasis should be laid on INTENSIVE rather than extensive work. If there is no craze for Baptisms, this may be possible.

- (a) No adult should be baptized who cannot intelligently answer simple questions regarding the existence of God, Creation of the world, Sin, The need of a Savior, and about the Savior himself.

Evangelism ought not to consist in merely going round and singing a hymn or a Bhajan as the case may be, and reciting the parable of the Prodigal son,—over and over again—and a short prayer and then quit. It ought to consist not so much in preaching as in teaching for this is the great need of to-day.

- (b) Every preacher must have a school.

- (c) Our Rural Christians should be encouraged to take to other trades. Every now and then they should be talked to about Cleanliness. A man having two wives should not be baptized. Illegitimate children should not be baptized.

No form of social evil should be overlooked. The Preacher should learn to be a little strict in these matters.

2. There are hardly any laymen in the Orai District in the sense that the term is generally understood.

3. Lots of facts have come to light that our workers were ignorant about.

4. Not much difficulty was experienced in the survey work over here.

More emphasis is being laid on the Educational work. We do not find our way yet to abolish the old craze for Baptisms but we do hope that that will not be considered so necessary as drilling our Christians in the fundamental teachings of Christianity and to help them on to true Christian experience.

The request for Books and other material for work is not so great as one would expect, but there has been some.

*Saul Johnson,
Orai, U.P.*

The report is a gloomy one for the fact that the workers, in my opinion, did the work haphazardly and without much interest owing to the opposition encountered.

The facts discovered while making the survey can be easily judged by impartial reader of the forms that have already been submitted to you. As far as those men

(like myself), who have filled in the forms, are concerned, the results of the survey do not mean much except that they form a record of the congregation surveyed and become a guiding line for the successor of the Preacher.

Your question No. 1: which asks for suggestions for "change in method". The Preacher, who filled in the forms knew beforehand all the facts that he entered in those forms. Therefore there was nothing new for him to draw his special attention and make him think of any change of method in his work. What I gathered from different reports of the District can only be summed up in the following sentence: 'The work so long has been carried on by the Preacher has been too big and varied for one man to manage, and the "change in method" I would suggest is that the work should be consolidated within a smaller area.

Your question No. 2: The survey has of course been an interesting work for the persons who filled in the forms, but for those, who were surveyed, it was a bore. They did not like to give details of their income, children, their attitude towards this and that problem, etc., etc., and in general everybody refused to give answers to our questions. Out of the number of our Laymen only one got interested in the work and helped me.

The survey reports have revealed to me more than ever before the illiteracy and bad economic condition of our village Christians. Our literate Urban Church is small and weak because our Rural Church is illiterate and poor. What we now need is not so much of a Village Pastor with Evangelistic work, but a Village Teacher with Educational work. Remove the illiteracy of the mass and you will have as strong Christian Church which in due course shall become a Self-Propagating Agency, and the Kingdom of God shall be extended all over India.

P. S. Gardner.
Muzaffarpur, Bihar.

1. Evangelistic Work: We need more men and more money with which we can start schools, library reading room and evangelical hall.

Educational Work: We have already inaugurated many new methods in our schools. We do not make either babu or pen pusher but we are making men with better type of industrial education. Ushagram is our centre.

Social Work: We need special men and women prepared in hygiene, sewing, nursing, etc.

2. (a) Most of the laymen were deadly against this Survey.

(b) They were rather indifferent in this matter of Survey.

3. We found no value either to us or to our work by this Survey.

4. With great difficulty we completed this work of Survey.

I do not see any change of attitude or method of any worker either to himself or to his work.

If any helpful book is available I shall be glad to have it for my work.

Voluntary giving: This is not possible now. What we do is to force them either by frightening or advising. It is very difficult to develop this spirit at present.

But if we can engage a whole time man for this purpose we may gain something. As a man goes on preaching, educating and so let a man go propagandizing on voluntary giving.

We have to be like Hindu Puralit (Priest) and Moulavi at present. Take money from them on each and every occasion such as marriage, death, baptism, etc.

B. B. Naskur.
Asansol.

CONCLUSION

THE PROBLEMS OF THE PAST AND THE CHALLENGE OF THE FUTURE

The Achievements of Methodist Rural Work—

Presentation of such a Survey as ours, designed to set forward speedily the building of the Church, involves inevitably greater emphasis on the factors of difficulty, on those aspects of work and its results which are most unsatisfactory. The student and reader must not neglect the other side of the picture. If we were to scrutinize as carefully the encouraging features of the work, we should find more than a majority of these rural families which are more or less firmly settled in Christian observance, families many of whom have lived through storms of persecution; though ignorant of the fine points of Christian belief and teaching, they have caught the essential spiritual secret and are living witnesses of One who came to "seek and to save those who are lost." For these families the control of Hindu tradition and custom has in part been broken; they are no longer hopelessly bound to a permanent caste or outcaste status; individually they can look at fellow-villagers with a new courage and an aspiration formerly unknown. Many hundreds of boys and girls have been sent to schools for education; they have later taken positions of leadership and have become strong laymen in the urban churches.

The Immaturity of the "rural church"—

Though we have carried on Christian work in some villages of these Conferences for the past sixty years and more, the real growth in numbers began only about 30 years ago, and in several Districts a large percentage of expansion took place in the years of the Methodist Centenary effort. As pointed out in an earlier paragraph (Recovery of baptism), one must read all of the discouraging facts of this Report in the light of this relative immaturity. The very initial date of the entrance of a majority of these rural families into even knowledge of Christ occurred during the last 20 years. And we must recall that unfortunately "baptism" has not always meant "conversion," even less frequently has it meant "Christianizing"—that is affecting the environment and the social traditions. Viewing the Report in this light, some of the unexpected facts need not seem so surprising after all.

Factors of Difficulty inherent in Rural Christian Work in India—

The factors of environment and situation which have given rise to the unsatisfactory results portrayed in our Survey need to be summarized at this point. They are to a large extent inherent sources of difficulty. They can also be overcome in considerable measure if we realize their nature and power. We would list the more important of them as follows :--

1. The small size and inaccessibility of villages.
2. The intrenched and jealous Hindu (and Muslim) social systems, inextricably linked up with religious sanction and economic life.
3. The illiteracy, inferior social status and low economic opportunity of those from whom the Christians have been largely drawn.

Mainly resulting from the first of these, has arisen the very scattered nature of the Christian Church, with small groups, frequently no more than a single family, in very small hamlets. They are often far from railways or main roads.* This has naturally placed an impossible burden on the evangelistic and educational staff of the Church. Inadequate pastoral care has been the alternative, in numerous cases, to entire lack of pastoral care. Persecutions, similarly, have been the inescapable accompaniment to

* For example, to take a random circuit (Orai District), out of 36 villages in which Christians dwell, 11 are from 7-10 miles from any post office, and 19 are from 4 to 6 miles! Only 6 are as near as 3 miles to a post office! And railway stations are even less accessible!

work in the midst of these ancient systems, so compactly organized as they are. And, again, the difficulties in the way of providing better lay leadership, of securing adequate support of a preacher or teacher, and of requiring higher standards of religious observance (to say nothing of ethical conduct), have been largely a consequence of the third factor referred to above. The list is not given as complete; it covers only the scope of this Report.

The Responsibility of the Rural Church Leader in India—

The challenge of this Report will not lie in the complete novelty of the facts portrayed, so far as concern the thoughtful leaders of our Church in India. It focuses attention on thousands of details which should serve to impel us all to engage in a more direct and definite attempt to reorganize and to alter our methods. We who send forth this Report do so in no spirit of fault-finding. It is so much easier to point out the difficulties experienced than to show the way to avoid such difficulties. Some of the most candid and cutting criticisms of Christian work in the villages have come from the workers themselves, particularly from the missionaries and Indian District Superintendents. If this Report may serve as encouragement to those who look for new methods and a new approach, it will serve one of its purposes.

To state some of the outstanding defects in our methods of rural work and the remedies proposed in a few words is not an easy task, but as the space is very limited, it must be attempted.

1. The Re-distribution of Christian Leadership and Activity—

The establishment and growth of Christian village communities has been often left to chance; or it has been guided solely by a zealous desire for expansion, and not controlled by a determined policy requiring care and nurture for those baptized. In planning circuits mere geographical location has largely determined the placement of leaders. What is needed now is a *resolute policy and practice requiring adequate Christian instruction and leadership* for all village Christian communities. That may involve for a time a "holiday from new baptisms"—already in practice in some Districts—that is, baptisms are given only in the families of those already professing Christianity. During the transition period it will involve what is already going on—retirement from any concern with small groups living in villages too far away for regular and vital pastoral care. These are hard steps to take, hardest of all for the most devoted of our workers, who have seen most closely the transforming power of the Gospel at work.

The problem of distribution will also be nearer solution when villages are treated selectively; larger groups supervised by one who concentrates on forming them into organized church congregations fit to call their own pastors; smaller groups given to those provided with ample means for rapid weekly itineration; other small groups guided and led by laymen sent out by the organized congregations. In "building the church" each type of village group, differing in size, recency of baptism, or in degree of attainment to full active church membership, needs to have an appropriate method of treatment. Some will be for a time the sole responsibility of the District Missionary and his helpers; some the responsibility of the laymen, unpaid but recognized leaders and teachers; while the others, approaching the status of "organized congregations" will be the special care of the Indian District Superintendent and his trained helpers. A small but increasing group will have their own trained pastors, supported entirely by them.

2. Establishment of an Unpaid Ministry—

Increasingly two convictions are gaining supporters:—(1) that village pastors must not depend on foreign funds for support, but must be expected to raise their income from their congregations (as with the United Presbyterians in the Punjab); (2) that a developing dependence must be laid upon selected laymen, who like Paul, earn their living by a craft. Trained annually during the slack summer season (2 to 3 months), helped perhaps to learn a craft, these laymen would be responsible for groups of small size and would assist the pastors of larger congregations as do the elders and deacons in the United Church of North India.

The present system of "paid workers" has two grave objections:—(1) payment from *foreign* funds, and (2) selection of the unqualified. The first practice arose naturally; faced on the one hand by tremendous numbers responsive to the evangelistic message, and on the other hand by a generous response from the Older Church, the missionaries and leaders thankfully utilized this means to hasten "evangelization in this generation". The system grew strong and intrenched and appeared increasingly to be both logical and sensible. But both the logic and the good sense changed when the new aim came to be recognized—that of building a responsible indigenous Church. The older system brought up a class of men who, though serving nobly in their way, have had to please or satisfy the foreign agent, rather than to meet the wishes of a local Christian group (not in every case a fault, but as a general practice weakening and destructive of the foundations).

As for the quality of the workers, this may be said: Faced with an unlimited call to service and with limited funds—scores of village groups wanting schools or baptisms—the missionary or Indian Superintendent recruited such men as were available. The actual dearth of able young men willing to become village workers on a low salary was a leading difficulty. But we must recognize that the inexperience of the Superintendent, his lack of critical appraisal of men's abilities, and the low standard of educational qualification demanded for the worker he was to employ—all these, too, have operated to make possible a situation which displays some of the poorer workers, now happily being removed in large measure, as fit only to be house-servants, or low-paid janitors, or messengers (chaprassis) in institutions. The money had to "go as far as possible"; and *far* was thought to mean "more villages and more workers". But the New Day asks for depth of religious convictions, changes in village conditions, well-organized church groups which will continue to grow when foreign funds are withdrawn—a truly "quality product".

The above critical statement should certainly not be taken to refer to *all* of our preachers, many of whom have been spirit-filled men of power. Many of the lowest grade of workers have shown the true Christian spirit and life in spite of meagre opportunities of learning and advancement, and have accomplished wonders.

3. *Making of Church Membership a higher and more desirable privilege, with requisite obligations—*

The obligation to develop the use of Christian rites and observances, in spirit as well as in form, to promote group worship in places adapted to bring forth the sense of dependence on God, to enforce a higher standard of Christian conduct, is already recognized but needs a more vigorous study and earnest devotion.

4. *Our Church's village program has to be more in touch with rural needs—*

In a meeting to discuss the finances of one of our oldest Districts, item after item in a year's budget was seen to be *salary of preacher*; and when totalled, every rupee was either *salary or travelling expenses*. Not an anna for health relief, for adult education, or for economic advancement. Schools there were of course—a couple of them—under the W.F.M.S., which is bravely shouldering the large task of primary education in all of the Districts of the Area. We find the need for renewed and vigorous attention to other phases of village work, social and economic as well as educational—all of them avenues towards a rebuilt world.

One of the possible, if not essential, means toward this end is the provision of technically trained men on District staffs:—there should be agriculturists desiring field experience, medical men or women, eager for practice where the need is greatest, men and women qualified to teach several crafts, as weaving on the hand-loom, and educationists (now provided largely by the W.F.M.S.). These should be Indians wherever available.

The Challenge to the Older Church—

We trust that a clearer understanding of the inherent difficulties and the causes for the present situation has been the result of the study of this Report by our friends in the Older Church. It will be apparent to them that the obstacles are so serious that

an immediate transformation cannot be expected; a little patience is urged upon them by those on the field.

The layman's financial share in the new program will not be less. When we propose to remove many preachers on low salaries from the budget of foreign funds, and to replace them by technically trained men and women, that does not mean a saving of money. The giving will be more intelligent and there will not be a clamour for immediate returns of "more baptisms". It will be devoted more largely to supplying a better-qualified staff. It will make possible what is now so badly needed, trained agriculturists, craftsmen, medical men, etc. It will help finance the health propaganda, free grants for literature on insurance, marketing, cattle diseases, education—adult and children's—etc.

This larger, wiser sharing in the highly trained staff will be utilized on the field both to effect a clearer demonstration of the power and application of the Gospel teaching—as in rural reconstruction centres proposed by Dr. Butterfield—and to produce sturdy, independent congregations which will not only support their own preachers, but, in turn, will reach out to other near-by villages as their own expression of the missionary purpose.

There is much to be done—that is apparent. What we thought was almost accomplished, now seems to be but half begun! We may respond by bitterness, by refusal to go further on the road to *world fellowship*, or we may come forward with a renewed and glowing determination to meet the issues of *this* generation—to help bring to India's Church—our own offspring—the particular form of help and guidance which she now needs. The Indian nation to-day looks forward to enlarging liberty and responsibility; she is building out toward economic freedom, and is on the way towards abolishing many out-worn social restrictions which are barriers to the good life. The Christian has a unique place to aid in bringing about the religious unity which is the paramount need of the day. Without the Church, the Christian will remain, individually, weak and ineffective as a member of Indian society. We have our duties and obligations to him as we assist him in building *his* Church.

APPENDIX

Memorandum on *Jajmáni* System

The following paragraph was drawn up at our request by Mr. W. H. Wiser, of Mainpuri (Joint author of "Behind Mud Walls"), an experienced observer and student of village customs. We found a large number of persons reporting this system as one of their means of livelihood. This is of course not an occupation in the strict sense. The use of the term signifies rather the type of hereditary attachment which controls the income and is significant in showing the extent to which large numbers of our people are dependent for steady employment upon the goodwill of their higher-caste (Hindu) "*jajmáns*". Mr. Wiser personally regards the system as a serious obstacle to economic independence. We would also point out that in the great majority of cases, the Christians reporting this relationship to the employer, are sweepers by occupation. Their "income" from the system is generally obtained in the form of food, old clothing, or gleanings rights.

"The *Jajmáni* System" (by W. H. Wiser)

"The system of mutual employment in a North Indian village is unique in that each family is bound by custom to serve or be served by certain other families. If there are three carpenter families in the village, each of them has his own clientele, which has been established by custom, and continues from generation to generation unless the carpenter wishes to sell the rights. These rights have legal status, and one carpenter can legally prevent another carpenter from interfering with his clientele."

"The carpenter calls his entire clientele his '*jajmáni*' or '*birt*'; these terms are identical in meaning. The individual family or head of the family whom the carpenter serves is called the '*jajmán*'. The '*jajmán*', in turn, refers to the carpenter's family and all other families that serve him as his '*Kám-wála*' or '*Kám karne-wála*' (i.e., workers); if the latter are of the serving castes, i.e., the Sudras or lower. If the one who serves is a Pandit or a Bhat (Astrologer), from the three upper caste divisions, he is referred to by his caste name—pandit, bhat, etc., and not as a '*Kam-karne-wala*'".

Extent of Dependence on the "Jajmani" System as reported in the Survey

	Principal Source of "income"	Subsidiary Source of "income"
<i>Bengal Conf.—</i>		
Gomoh ..	....	4
Birbhum ..	....	82
<i>Central Prov. Conf. —</i>		
Khandwa ..	....	7
Narsinghpur ..	....	3
Jubbulpore ..	....	20
<i>Lucknow Conf.—</i>		
Arrah ..	120 women	213
Bahraich ..	12 men	..
Ballia ..	2 ..	65
Buxar ..	....	229
Cawnpore ..	182 men and 221 women	241
Gonda ..	9 women	37
Lucknow ..	3 men and 3 women	39
Orai ..	29 ..	181
Tirhoot ..	....	11
Bhabua Mission ..	....	27
Totals for Area :	228 men and 253 women	1,059

Memorandum on Women's Occupations

(Though the report was very incomplete on this subject, the following items are regarded as of sufficient interest to be included. Districts not mentioned made no report of consequence):—

Pakaaur District	..	7 teachers; 3 cooks.				
Narsinghpur District	..	56 basket-makers; 20 dais (untrained midwives).				
Arrah District		18	..	..	..
Ballia	..	200 farming;	20	..	..	..
Buxar	..	198 day labour;	24	..	..	.. ; 9 sweepers.
Cawnpore	..	7 farming;	2	..	..	.. ; 29 ..
Gonda	..	20 sweepers.				
Lucknow	..	14 beggars; 7 handicrafts; 7 sweepers.				
Orai	..	2 dais (untrained midwives).				
Rae Bareli	..	51 beggars; 5 makers of leaf-plates; 1 dai.				

A very large number of women not reported above are sweepers or assist their husbands in the fields and with their craft, if any.

Memorandum on Handicrafts

We sought full details concerning the extent to which handicrafts are at present an item of importance in the economic life of village Christians. In Table X, dealing with occupations, will be seen certain figures bearing on the subject (columns headed "handicraft," "basketmaking," and "leatherwork"; also Subsidiary occupation column—"handicrafts"). In addition to these we obtained reports of crafts followed on known to the persons surveyed. These figures may be regarded as indicating evidence *additional* to the figures shown under "principal occupations" of the extent to which these families depend on some form of manual craft. They do not fully exclude those given under "subsidiary occupations."

Ballia: Basketry—11; blacksmith—2; brick-making—15; stone mason—1; shoemaker—1.

Crafts known but not carried on: Mason—3, rope-bed making—1, matting making—1; sewing—1; basketry—1.

Buxar: Shoemaking—46; rug-weaving—1; sewing—1.

Crafts known but not carried on: Shoemaking—78; tailoring—2; sewing—3.

Cawnpore: Basketmaking—1; weaving cloth—1.

Crafts known, etc.: Basketmaking—6; carpentry—1.

Lucknow: Basketmaking—4; stone-cutting—2; weaving—1; rope-making—1.

Tirhoot: Basketmaking—11; carpentry—1.

Narsinghpur: Carpentry—1; Basketmaking—4.

Crafts known, etc.: Lace-making—1; shoe-making—1.

Khandwa: Weaving—8; carpentry—8; blacksmithing—1.

Crafts known, etc.: Weaving—2; carpentry—1; mat-making—1.

Bhabua Mission: Basketry—15.

Gomoh: Basketry (bamboo)—13.

Birbhum: Spinning—1; carpentry—1; lace-making—1.

Pakaaur: Leather-work—1; stone-work—5; carpentry—9; weaving—1; tailoring—1.

Crafts known, etc.: Sewing—7; lace-making—1; mechanic—1; carpentry—4; mat-making—2.

Lace-making—6; sewing—4; embroidery—1; blacksmithing—5.

Memorandum on Additional Occupations

(Partial details of column headed "Other", Table X, Rural Home Summaries.)

Lucknow Conference—

- Arrah District:—Shopkeepers—4; Musicians—2.
- Ballia „ Watchman—1; house or farm servants (naukari)—10.
- Buxar „ Beggars—2; shopkeeper—1; house or farm servants (naukari)—11.
- Bahraich „ Shopkeeper—1; "naukari"—5.
- Cawnpore „ Druggist (Indian)—1; postmaster—1; teachers—2; watchmen—2; beggars—5; bone-dealers—3; railway—1; "naukari"—120.
- Gonda „ Leaf-plate makers—3; "naukari"—39.
- Lucknow „ Wrestlers—5; honey-sellers—9; (Also 6 who combine these two occupations); shopkeepers—2; railway—2; beggar—1; thatchmaker—1; "naukari"—5.
- Orai „ Shopkeeper—1; bone-dealer—1; clerk—1; teacher—1; beggars—2; agent (commission)—1; "naukari"—56.
- Rai Bareli District:—Honey-sellers—17; beggars—61; makers of leaf-plates—16; ekka-driver—2; elephant "mahout"—2; horn-heeler (leechcraft with horns)—24; herb-doctor—3; hunters—14; grass-cutter—1.
- Tirhoot:—Bookseller—1; beggar—1; clerk—1; "naukari"—20.

Bengal Conference—

- Asansol District:—Teachers—10; shopkeeper—1; railway—3; house-servants—5; clerks—2; "naukari"—13.
- Birbhum „ Contractors—2; mechanic—1; doctor—1; house servants—7; cart-man—1; shopkeepers—4; teacher—1; clerk—1.
- Gomoh „ Railway labourers—8; mining—3 (Also many listed in Table X as "Day Labourers"); watchmen—4; cook—1; "naukari" (probably sweepers)—45.
- Pakaur „ Servants—8.

Central Provinces Conference—

- Balaghat District:—Contractors—6; house servants—11; teachers—5; motor driver—1; mine foreman—2; policeman—1; overseer (mine)—1; forest-guard—1; shopkeeper—1.
- Jubbulpore „ Beggars—9; egg merchant—1; railway—1.
- Narsinghpur „ Musicians—13; cook—1; shopkeeper—1; teacher—1; "naukari"—2.
- Khandwa „ Watchmen—3; teachers—3; shopkeeper—1; "naukari"—90.
- Raipur „ Shopkeeper—1; house servant—1.

Memorandum on Forms from "Inkari" Families

Surveyors were asked not to include in the survey, persons or families who had recanted and no longer regarded themselves as Christians. They were advised strongly to make lists of any such and to report them to the District Superintendent. But in a number of cases these instructions were not followed and forms were received by me which represented individuals and couples who had clearly given up any Christian profession. *All of these were omitted from the count when tabulating* and sent in a separate batch, duly marked, to the respective D.S. As a specimen of the type of record found on most of these forms, whatever the district, I take a set of 11 forms from the village of Pahrajpur, Circuit Baragaon, Dist. Ballia.

Form No.	Man	Woman	Children
22	Unbaptized	Unbaptized	Boy—17 yrs. Baptized
23	"	"	Boy—15 yrs.; Girl—16 Both Baptized
24	Baptized, 1907	"	
25	"	"	
26	"	"	
27	"	"	
28	"	"	
29		Baptized, 1907	
30		"	1907
31		"	1907

Remarks under "attitude questions" or elsewhere on forms

"The Chaudhri is a Chamár and thus acts as an obstacle to others. He is a man of very hard heart."

"They refuse to tell the names of their children, lest they be made Christians."

"The Church had brought gain but the Chamár Chaudhri threatens the people."

"Chanda dene men chaudhri Chamár hone ki wajha se aur log inkár karte hain."
(Chaudhri refuses to let others give in collections).

"On account of the oppression of the Chamárs, no value is gained from the church; otherwise there would be value. Whatever the chaudhri says, they listen to. They regard giving as a sign that they have become Christians."

"This family has left Christianity because of fear of their caste."

"We were Christians but have been made Chamárs by the Panchayat." The surveyor comments: "Their heart is right, but they take no part in Christianity because of fear of the brotherhood (caste)."

"People of this village have the idea that giving *chanda* makes them Christians."

"In this village, almost all have recanted."

E. Education of Children

(Table showing age groups and grade classifications of children in school as reported on Survey Forms)

*For the Lucknow Conference **

SCHOOL CLASSES		A.B		I-II		III-IV		V-VI		VII-VIII		IX-X		COLL.		SPEC. TRNG.		UNCERTAIN	
AGE GROUPS		M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
<i>Arrah District. (732 dependent children : (448 boys ; 284 girls) above 4 years old)</i>																			
Age uncertain	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
Over 16	..	1	..	2	..	2	..	..	..	1	..	1	..	1	..	2	1	1	..
13-16	..	4	..	4	..	2	1	3	1	2	1	..	..	..	..	..	..	1	..
9-12	..	2	..	8	2	4	3	..	1	..	..	..	..	..	..	..	..	2	..
5-8	..	4	..	10	1	..	..	..	..	..	..	..	..	..	..	..	..	2	..
TOTAL	..	11	..	24	3	8	4	3	2	3	1	1	..	1	..	2	1	8	..
<i>Bahraich District. (200 dependent children : (129 boys ; 71 girls) above 4 years old)</i>																			
Age uncertain	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	2
Over 16	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13-16	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9-12	..	..	..	1	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..
5-8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
TOTAL	..	2	..	3	2	2	..	..	..	2	..	..	..	..	..	..	..	1	2
<i>Ballia District. (1,359 dependent children : (753 boys ; 606 girls) above 4 years old)</i>																			
Over 16	..	..	..	4	..	1	..	..	..	1	2	..	..	..	..	..	..	2	..
13-16	..	..	..	6	1	..	2	..	1	3	..	..	..	..	..	..	..	4	..
9-12	..	..	..	16	3	..	2	1	..	..	..	..	..	..	..	..	..	5	..
5-8	..	..	..	7	1	..	2	..	..	..	..	..	..	..	..	..	..	2	..
TOTAL	..	24	..	33	5	1	6	1	1	4	2	..	..	..	..	..	..	13	..
<i>Buzar District. (1,216 dependent children : (753 boys ; 463 girls) above 4 years old)</i>																			
Age uncertain	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Over 16	..	..	..	4	..	1	..	1	..	1	..	1	1	1	..	..	..	1	..
13-16	..	..	..	3	..	9	3	2	..	6	2	..	1	1	..	..	1	2	3
9-12	..	..	..	12	..	15	3	5	7	4	..	..	..	..	..	..	..	5	1
5-8	..	..	..	9	7	13	3	1	..	..	..	..	..	..	..	..	..	7	3
TOTAL	..	24	7	41	10	9	7	11	2	1	1	2	1	1	..	..	1	15	7
<i>Cawnpore District. (738 dependent children : (444 boys ; 294 girls) above 4 years old)</i>																			
Over 16	..	..	..	2	..	1	..	2	2	3	..	1	1	1	..	..	3	..	..
13-16	..	..	..	8	..	4	1	5	6	1	2	..	..	..	..	..	1	..	..
9-12	..	..	..	4	1	6	7	3	..	..	..	..	..	..	..	..	..	..	..
5-8	..	..	..	13	3	2	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	..	27	4	13	8	8	8	3	5	..	1	1	1	..	..	..	4	..	..

* A similar table for the C.P. and Bengal Conferences and for urban homes will appear later, probably in "Christian Education" (Madras).

SCHOOL CLASSES	A-B		I-II		III-IV		V-VI		VII-VIII		IX-X		COLL.		SPEC. TRNG.		TOTAL
Age Groups	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M

Gonda District. (98 dependent children : (59 boys ; 48 girls) above 4 years old)

Age uncertain	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..
Over 16	..	..	..	1	..	..	..	..	1	..	..	..	..	..	..	..	1
13-16	..	..	..	1	..	..	..	1	1	1	..	..	..	..	..	..	1
9-12	..	..	2	1	4	1	..	..	..	..	..	..	..	..	..	..	..
5-8	..	..	5	3	1	3	..	..	..	..	..	..	..	..	..	..	..
TOTAL	..	..	7	3	4	8	5	1	2	1	..	..	..	..	..	..	2

Lucknow District. (78 dependent children : (41 boys ; 37 girls) above 4 years old)

Age uncertain	..	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..	..
Over 16	..	..	..	..	..	..	..	..	..	2	1	..	..	..	..	..	..
13-16	..	..	..	..	..	..	1	3	1	1	..	..	..	..	..	..	..
9-12	..	..	..	1	..	1	2	..	..	..	..	..	..	..	..	..	..
5-8	..	..	..	2	1	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	..	..	..	2	2	..	2	2	1	3	2	1	2	1	..	..	..

Orai District. (393 dependent children : (233 boys ; 160 girls) above 4 years old)

Over 16	..	..	..	..	1	..	1	..	1	..	..	1	..	..	..	..	..
13-16	..	..	..	1	1	3	..	1	2	..	1	..	..	..	..	..	..
9-12	..	..	1	1	5	2	2	..	..	..	..	..	..	..	..	..	..
5-8	..	..	1	2	..	1	..	1	..	..	..	..	..	..	..	..	..
TOTAL	..	..	2	3	6	4	6	1	2	2	..	1	..	..	1	..	..

Rae Bareilly District. (197 dependent children : (125 boys ; 72 girls) above 4 years old)

Over 16	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
13-16	..	..	..	..	..	1	..	..	1	..	..	..	..	..	..	..	..
9-12	..	..	..	1	..	2	..	..	..	..	..	..	..	..	..	..	..
5-8	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	..	..	..	2	1	2	1	..	1	1	..	..	..	..	..	..	..

Tirhoot District. (186 dependent children : (103 boys ; 83 girls) above 4 years old)

Over 16	..	..	..	..	..	..	..	..	1	2	1	..	..	..	..	..	..
13-16	..	..	..	1	..	1	1	1	1	..	..	..	..	..	..	..	2
9-12	..	..	..	3	3	3	4	2	..	..	..	..	..	..	..	..	..
5-8	..	..	3	4	2	2	..	..	..	..	..	..	..	..	..	..	..
TOTAL	..	..	3	4	6	5	4	5	3	1	1	2	1	..	..	..	2

Key to educational classification

Classes	A-B.	Infant classes.
"	I-I'	"
"	III-I'	"
"	V-VI.	Lower Middle.
"	VII-VIII.	Upper Middle.
"	IX-X.	High School.

College and University (4 or 5 years) follow Class X.

Special Training includes medical, nurses, normal, theological and industrial.

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